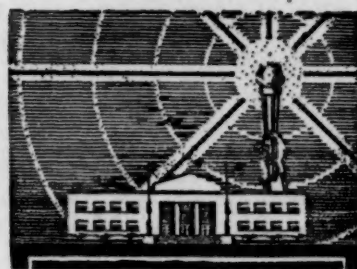


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EDITORIAL AND BUSINESS OFFICE: 809-811 North 19th Street, Philadelphia 30, Pa.  
Subscription \$4.00 a year, single numbers 60 cents a copy.

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Published monthly, from October to April inclusive, by McKinley Publishing Co., 809-811 North 19th St., Philadelphia, Pa.

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## As the Editor Sees It

The cost of public education is under constantly increasing fire. The attacks come from many sides, and for many reasons, not always those openly stated. The critics include those who: prefer private or religious school systems; believe that schools should teach only the traditional academic program; do not really believe in the need for secondary schools for everyone; believe that school costs are inflated through some kind of conspiracy among "professional educationists"; believe that today's schools are inefficient compared with those of fifty or more years ago; are simply discouraged by the total weight of taxes and find the schools to be the nearest and practically the only target they can reach. Of these, the last can most easily be understood and sympathized with.

Most of those critics who have made the headlines with books and articles are basically hostile to the fundamental thesis of the American educational system—that every child should have, at public expense, twelve years (more or less) of the kind of education that will best fit him to function effectively in adult society. They are essentially opposed to this broad concept of democratic education, either because they have an innate contempt for the average or below-average individual, or because they have a fixed and preconceived definition of education, derived in great part from the 19th Century English "public" schools. In either case, they are likely to mask their true reasons (since these are undemocratic in basis) by attacking the schools on the flank. They talk of "palaces" being built at excessive cost; of high school curricula consisting chiefly of co-ed cooking and driver training; of teaching methods that ignore grammar and spelling in favor of

"togetherness;" of ridiculous rules about teacher certification that would have barred our greatest thinkers from teaching; of the schools being a monopoly operated by small-minded quacks interested only in self-protection and perpetuation; of teachers in today's schools being cowed by hoodlums and mocked by disrespectful juveniles. They hope that by arousing the public by these charges to vote against budgets, bonds and boards of education, the American plan of education for all can be destroyed, with the destruction being blamed on educators and school boards rather than on its opponents. Then presumably the educational program can be rewritten in the image the critics themselves want—a program that is basically European in origin, aristocratic in nature, and of course far cheaper.

This is not a baseless danger. There are many who for reasons of their own are opposed to the American educational ideal. But they seldom come out openly and say so. Instead they attack it in its individual parts, any of which is vulnerable in its more extreme forms. These opponents can, of course, always find at least one example (and one is often enough to make a case) as proof that their accusation is generically true. So by attacking and drastically pruning the branches and foliage, the tree itself may die, to be replaced by a sapling of a different kind, not indigenous to our soil.

We know there are sickly twigs and branches here and there. We should prune them ourselves, not protect them. But it is our job to prevent the public from forgetting that the tree itself is theirs, which they planted, and that its real enemy is those who would, by vicious "tree surgery," reduce it to a lifeless trunk.



# The Development of Science In Colonial America

GARY S. DUNBAR

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The science of the American colonies cannot be considered apart from its European background. Throughout the colonial period, colonial science occupied a subsidiary, but not parasitical, position. Although the best libraries and scientific apparatus and the majority of the great minds were concentrated in Europe, the colonies nevertheless produced a few men of great ability who were not merely content to repeat the experiments of others, but who occasionally struck off on their own and created valuable innovations. However, since communications between Europe and the colonies were of a sporadic nature, colonials could not always keep abreast of the times, and some antiquated scientific notions were allowed to persist in America throughout the colonial period.

## THE STATUS OF SCIENCE DURING THE FOUNDING OF THE COLONIES

Alfred North Whitehead has aptly dubbed the seventeenth century "the century of genius." It should not be thought that this brilliant era lasted just those 100 years; many of the great men of the period lived part of their lives in the preceding or succeeding centuries. The seventeenth century was the age of Galileo, Kepler, Bacon, Harvey, Boyle, Liebnitz, Newton, and many other great thinkers.

The discoveries of the seventeenth century are said to have begun the "New Science," as opposed to the older notions which they supplanted. The "old science" was called Aristotelian in that it was largely deductive;

additions to knowledge were logical deductions from certain accepted truths. The "new science" was empirical and inductive. This was the essence of Baconian philosophy. In 1620 Francis Bacon published his *Novum Organum*, in which he stated that man can proceed to an understanding of nature by inductive experimentation.<sup>1</sup> However, if one grants that man can by his own efforts master the mysteries of nature, then it can be seen that religion is thereby rendered less powerful, especially if man attempted to gain a rational understanding of the universe and of the supernatural. This is the very crux of the idea, which persists to this day, that science and religion are in basic conflict.

While Bacon was not the instigator of the "new science," he certainly can be considered an eloquent spokesman for it. The age properly began with Copernicus, whose heliocentric concept of the solar system supplanted the old Ptolemaic or geocentric system. Copernicus' ideas made slow but sure headway in western Europe. Kepler's *Astronomia Nova* (1609) is said to have "rung the knell" of the old astronomy, but his advanced ideas did not get an immediate reception.<sup>2</sup> It remained for Newton to pull together the scattered threads of the new physics into one great synthesis. His *Philosophiae Naturalis Principia Mathematica* (1687) is an explanation of the physical laws of Kepler and Galileo and of his own principles concerning gravitation. Newton used the inductive method reinforced by mathematics. His belief that inductive experimentation is the avenue to knowledge

resulted from his discovery that the universe is governed by immutable physical laws. Newton and most of the later Newtonian scientists, however, definitely believed that the universe and its governing principles were brought into being by a "divine geometrician" who originally started the chain of causation.<sup>3</sup> This philosophy was therefore not essentially atheistic or irreligious, but neither was it in accord with the prevailing religious notions which postulated divine intervention in the affairs of man and asserted the unpredictability of the occurrence of natural phenomena. The attempt in the eighteenth century to reconcile the organized religions with the scientific deistic philosophy led ultimately to a greater rift between the intellectual elements in the church and the great masses who retained the older ideas because of their fear of the ultimate consequences of diverging from the hallowed paths.

#### SCIENCE IN THE COLONIES IN THE SEVENTEENTH CENTURY

The only substantial scientific activity in the colonies in the seventeenth century was in New England. Harvard, the only real college in that century,<sup>4</sup> from its inception offered work in Natural Philosophy.<sup>5</sup> The scientific textbooks used at Harvard in the early period were Aristotelian and did not reflect the latest trends in science. Copernican astronomy did not supplant the old astronomy at Harvard until about 1659, when Zechariah Bridgen, fellow at Harvard, published his *Almanack* explaining the new system.<sup>6</sup>

Easily the finest scientist in the colonies in the seventeenth century, John Winthrop, Jr., Governor of Connecticut, also typifies the colonial scientist — an educated and versatile dilettante with sufficient money, equipment, and leisure to follow his scientific interests. Winthrop dabbled in almost every field but was especially interested in chemistry<sup>7</sup> and in the applied aspects of science. He was very much concerned with the development of New England's mineral resources and consequently organized the

first ironworks and salt-pans there. Winthrop had a few friends in the colonies with whom he exchanged scientific books and information, but none of them was a scientific thinker of any real consequence. However, his scientific contacts were not limited to the colonies. Winthrop was one of the original members of the Royal Society, and he numbered many influential Europeans among his correspondents, among them Robert Boyle, Prince Rupert, and Christopher Wren. He was the possessor of a 3½-foot telescope, the first imported into the English colonies.<sup>8</sup> He turned this over to Harvard in 1672, and it appears that this was Harvard's first piece of scientific apparatus.<sup>9</sup>

In 1680 Thomas Brattle used the Harvard telescope in observing "Newton's Comet." His observations eventually reached Newton, who acknowledged them in the *Principia*. In 1683 the telescope was used by the Mathers to view Halley's Comet. This inspired Increase Mather to write his "Kometographia, or a Discourse Concerning Comets" (1683) which was not really a scientific treatise on the nature of comets but an attempt to prove that their appearance always portended remarkable events. He insisted that the appearance of comets could not be predicted. At that time he had no knowledge of Halley's identification of the comet of 1683 with those which had appeared in 1531 and 1607.<sup>10</sup> The elder Mather continued his scientific interests in his founding and supporting of the Philosophical Society in Boston, which began in 1683 but lasted only ten years. This organization was the first of its kind in the colonies. Doubtless it was inspired by the Royal Society, although none of the members of the Boston society was a fellow of the Royal Society. The *Transactions* of the Royal Society were available in the Harvard library at this time. The New England ministers were not hostile to science; they used it to show God's design in the world. In this purpose they were ably reinforced in 1686 by the arrival in New England of Charles Morton, who was slated to

become the president of Harvard but never ascended to that position. Morton brought with him a manuscript textbook in natural philosophy, the "Compendium Physicae,"<sup>11</sup> which introduced some of the latest European ideas. This text included many couplets to help the student learn. A particularly revealing one was:

Though man can't fully know what God hath done  
Yet 'tis his duty still to think thereon.<sup>12</sup>

John Winthrop, Jr., and Thomas Brattle were about the only lay scientists in New England in the seventeenth century. The clergymen were interested in showing the providential order of nature. Cotton Mather shows the transition from the philosophy of his father to the newer idea that events can proceed from natural causes. While he is notorious for his belief that God was particularly attentive to New England and especially to Cotton Mather, at times he also expressed the view that observation and reason can lead man to a better understanding of nature and of God. His mind was apparently vacillating between these two points of view.<sup>13</sup> His more liberal ideas came to the fore in his later life, especially in his scientific work, "The Christian Philosopher" (1721).

It can thus be seen that the "new science" was barely introduced and was not duly appreciated in the colonies in the seventeenth century. Harvard was the only institution of higher learning, and its facilities for scientific investigation were scant. Although a student could read on scientific subjects in the college library, he could not receive adequate training in college for the pursuit of profound scientific subjects. Even though there were more persons interested in science in New England than in the other colonies, still they suffered in comparison with the Spanish in Mexico and Peru or with the other non-English colonies in the New World.<sup>14</sup>

#### RIISING INFLUENCE OF NEWTONIAN THOUGHT IN THE COLONIES

It has been shown that the work of Halley and Newton was contradictory to the providential view of nature held by such people as

Increase Mather. Thus later clergymen did not find the relations between science and their religion to be so harmonious. Cotton Mather was an exceptional minister. Possessing probably the keenest mind of any colonial of that time, he was interested not only in spectacular natural phenomena such as comets and earthquakes but in more practical things as well. For instance, the earliest account of plant hybridization in the world is found in a letter of Mather's dated 1716 in which he reported the crossing of different varieties of corn and also of squashes and gourds.<sup>15</sup> The other ministers dabbling in science mostly continued in Increase Mather's vein of reasoning, which with the passage of time appeared to be more and more outmoded. Such a preacher was Thomas Prince, whose work *Earthquakes the Works of God and Tokens of His Just Displeasure* (1728) mirrored the old thought but was very influential with the majority of the population. In 1755 Prince proclaimed that God was showing his displeasure against the new lightning rods by causing the Lisbon earthquake. This was challenged in print lengthily by John Winthrop IV, the Harvard professor, and this public debate indicated that the providential interpretation of natural phenomena was by that time passing out of vogue.<sup>16</sup>

The beginning of the eighteenth century saw greater communications being established between the colonial scientists and the great figures in science in England and continental Europe. The Royal Society encouraged anyone and everyone to send in reports of value to any branch of science. Many colonials responded, perhaps out of pure love for science, perhaps with the idea that they might be elected to the Society.<sup>17</sup> Books and the *Transactions* of the Royal Society began to be more widely available in the colonies. It has been claimed that the first copy of Newton's *Principia* arrived in the colonies in 1699, brought by James Logan, William Penn's administrator and an able mathematician.<sup>18</sup> Another copy, from Newton's own shelves, came to Yale in 1714 as part of the famous Dummer collection.<sup>19</sup>



In the eighteenth century the middle and southern colonies began to produce more scientists. Indeed Philadelphia supplanted Boston as the prime scientific center in the colonies. It has been observed that there was in Philadelphia less provincialism, a greater amount of religious toleration, and closer cultural connections with England and France than existed in Boston.<sup>20</sup>

#### EIGHTEENTH CENTURY SCIENTISTS: TRAINING AND ACCOMPLISHMENTS

The colleges offered little practical training for a potential scientist. Many of the best scientists of the period had no college training. Some were skilled artisans; some, like John Bartram, were perspicacious farmers self-trained in scientific observation. Others were intelligent doctors who may have made meteorological observations or botanical studies in order to improve medical lore.

Only a very few men could conduct full-time scientific studies and derive their livelihood from them. These were the college professors of natural philosophy and mathematics. Apparently the first colonial appointment of this sort was that of Professor LeFevre at William and Mary in 1711.<sup>21</sup> More important was the Hollis Professorship of Mathematics and Natural Philosophy, established at Harvard in 1727. Isaac Greenwood was the first holder of this chair, and he is said to have made notable improvements in mathematical instruction at the college. His successor, John Winthrop IV, appointed in 1738, was perhaps the finest "professional" scientist in Colonial America. Winthrop's scientific fame was made as an astronomer, although he went quite deeply into mathematics, meteorology, and geology.

Yale in 1740 acquired the services of a fine mathematician, Thomas Clap, but Harvard's greatest rival in physical science was William and Mary, especially after the brilliant William Small was appointed in 1758. The College of Philadelphia had as its first provost a talented astronomer, William Smith.<sup>22</sup>

Aside from the handful of college professors, there were few who could devote the time necessary to produce great achieve-

ments in science. In order to gain leisure for science some young men even joined the clergy. For example, this was true of John Ewing, who "resolved to choose his profession, and feeling the study of theology congenial to his wishes, and calculated to permit him to mingle with it scientific researches, he adopted it with his usual promptitude and his usual zeal."<sup>23</sup> It should be borne in mind that the colonial economy was not sufficiently complex to permit many to become scientists; they had to practice a trade as well. Years later it was said that if Lagrange, the French mathematician, had come to America, he would have been able to make a living only as a surveyor.<sup>24</sup>

Merle Curti has said the following about the participation of craftsmen in science:

Artisans with an unusual flair for mechanical manipulation also contributed to the advance of science. Thus navigation profited from the invention of the quadrant, to which the Philadelphia glazier Thomas Godfrey seems to have had as good a claim as the Englishman Hadley for whom it was named. David Rittenhouse, self-taught astronomer, began his scientific work as a clock maker . . .<sup>25</sup>

Curti's insinuation that these men were unusual only in their mechanical ability is unfair. Rittenhouse was a brilliant thinker as well. Although he was self-taught, his intellect was not in any way stunted. Rittenhouse provides a good example of the isolation of some colonials. As a young man he worked diligently but had no knowledge of the advance of science. Indeed, he thought for a long time that he was the inventor of calculus!<sup>26</sup>

Godfrey, although a glazier by trade, was reputed to be a superb mathematician. He taught himself Latin in order that he might read Newton's *Principia*. Godfrey was a close friend of Franklin and was an original member of the Junto and the American Philosophical Society.

Benjamin Franklin, himself from the artisan class, was the greatest scientist produced in the colonies. Compared with his "professional" contemporary, Professor John Winthrop IV, it is seen that Winthrop's formal training in mathematics and physics enabled him to explore fields that were



closed to Franklin, but that Franklin's imagination and versatility clearly showed that he possessed the greater mind.<sup>27</sup> Winthrop's forte was astronomy; Franklin demonstrated no mean knowledge of that subject when he published in *Poor Richard* serially from 1753 to 1755 a virtual textbook of astronomy.<sup>28</sup> Franklin's almanac is given credit for presenting Newtonianism and scientific deism on the popular level.<sup>29</sup>

Franklin founded the Junto, a club which met once a week to discuss problems in philosophy and science. Here men like Franklin and Godfrey who lacked formal education would educate each other by reports on their reading. Some of the scientific questions debated at Junto meetings were:

Is sound an entity or body? . . .

What is the reason that tides rise higher in the Bay of Fundy, than in the Bay of Delaware? . . .

Why does the flame of a candle tend upwards in a spire?<sup>30</sup>

The questions show that these men were interested in empirical work in observation and experimentation. The Junto eventually grew into the American Philosophical Society, established in 1743. Franklin was the helmsman of both organizations.

Franklin dabbled in many fields of science, but he is best known for his work in electricity. Although he observed an experiment in static electricity in Boston in 1743, Franklin did not really become seriously interested in the subject until 1746, when Peter Collinson of the Royal Society sent an "electric tube" to the Library Company of Philadelphia.<sup>31</sup> Franklin did not pursue the study of electricity because of any practical aim because in his day electricity was not a practical subject. Electrical apparatus was considered merely a plaything. As a scientist, Franklin was primarily interested in scientific research for its own sake, but he was nevertheless convinced that pure science would always produce valuable innovations.<sup>32</sup>

What distinguished Franklin from other workers in the field of electricity was his mastery of the technique of experimentation. Diderot once said that Franklin's book on electricity "would teach a man the nature of

the experimental art and the way to use the principles of experimental research to draw back the veil of nature without multiplying its mysteries."<sup>33</sup> Franklin's successful and consistent explanations in terms of a single physical conceptual scheme caused him to be known as the "Newton of electricity."

There was scarcely a field of science in which Franklin did not make some contribution. He was the first to map the Gulf Stream; he was the first to plot the storm tracks of the eastern seaboard; he was the first to note correctly the cause of the phosphorescence of the sea. He was easily the greatest colonial scientist.

#### STATUS OF SCIENCE AT THE END OF THE COLONIAL PERIOD

From the preceding it is evident that most of the colonial scientists worked in natural philosophy rather than natural history. Botany was slighted in the college curricula until the founding of medical colleges near the end of the colonial period. Nevertheless the colonies produced a man whom Linnaeus acclaimed as "the greatest natural botanist in the world"—John Bartram.<sup>34</sup> Although Bartram's aim was primarily adding to the store of botanical knowledge, he later received financial support from English correspondents and was even named to the post of Royal Botanist. Other well-known colonial botanists were Jane Colden, daughter of Cadwallader Colden,<sup>35</sup> and Alexander Garden of Charleston, the man after whom the gardenia was named.<sup>36</sup> Geology and zoology were not so blessed with keen observers.

Chemistry was another subject which did not receive much attention until the founding of medical colleges.<sup>37</sup> Very little work was done in the scientific aspects of anthropology, geography, and psychology.

When the Republic was established perhaps the majority of the population still cherished antiquated superstitious beliefs, but these were not so widespread as they had been at the end of the seventeenth century. Considering the small number of persons engaged in scientific investigation in the colonies and their necessary preoccupa-

tion with other concerns, their achievements seem truly remarkable.

<sup>1</sup> Dirk J. Struik, *Yankee Science in the Making* (Boston, 1948), 3.

<sup>2</sup> Samuel Eliot Morison, "The Harvard School of Astronomy in the Seventeenth Century," *New England Quarterly*, VII (1934), 3.

<sup>3</sup> Chester E. Jorgenson, "The New Science in the Almanacs of Ames and Franklin," *New England Quarterly*, VIII (1935), 556.

<sup>4</sup> William and Mary, although founded in 1693, was little more than a grammar school until 1710.

<sup>5</sup> Natural philosophy was the equivalent of our term "physical science" including mathematics. Natural history, embracing botany, zoology, and geology, was almost missing from the seventeenth century curriculum.

<sup>6</sup> Morison, *op. cit.*, 7.

<sup>7</sup> He was not above alchemy. It must be remembered that pseudo-science was not so distinct or so recognizable in that day as in ours.

<sup>8</sup> In 1664 Winthrop observed what he thought was a fifth satellite of Jupiter, but he was mistaken because his small telescope was not able to see the fifth satellite, which was not discovered until 1892. Some writers say, however, that Winthrop thus predicted the discovery of the fifth satellite. That is impossible. He did not see it, and there is no way he could have predicted the future discovery of it. See John W. Streeter, "John Winthrop, Junior, and the Fifth Satellite of Jupiter," *Isis*, XXXIX (1948), 159-163.

<sup>9</sup> Scientific apparatus was then called "philosophical apparatus."

<sup>10</sup> Samuel Eliot Morison, *The Puritan Pronaos* (New York, 1936), 247.

<sup>11</sup> The "Compendium Physicae" was not published until 1940. Morton's text was copied and circulated by students.

<sup>12</sup> I. Bernard Cohen, "The Compendium Physicae of Charles Morton (1627-1698)," *Isis*, XXXIII (1942), 658.

<sup>13</sup> Theodore Hornberger, "The Date, the Source, and the Significance of Cotton Mather's Interest in Science," *American Literature*, VI (1934-1935), 413, 419-420.

<sup>14</sup> Morison, *Puritan Pronaos*, 234, 263.

<sup>15</sup> Ernest Earnest, *John and William Bartram* (Philadelphia, 1940), 81; Struik, *op. cit.*, 22.

<sup>16</sup> Theodore Hornberger, "The Science of Thomas Prince," *New England Quarterly*, IX (1936), 28-29; Eleanor M. Tilton, "Lightning-Rods and the Earthquake of 1755," *New England Quarterly*, XIII (1940), 86-87.

<sup>17</sup> The Society itself sometimes acted with ulterior motives. In 1714 they elected William Brattle to membership in hopes of obtaining the papers of his more famous brother, Thomas, a non-member. This strategy did not work, for Brattle declined because of a personal feeling of unworthiness. See Dorothy Stimson, *Scientists and Amateurs: A History of the Royal Society* (New York, 1948), 153. The best list of the colonial fellows of the Royal Society is Raymond P. Stearns, "Colonial Fellows of the Royal

Society of London, 1661-1788," *William and Mary College Quarterly*, 3rd series, III (1946), 208-268. Often cited, but inferior to Stearns' work, is Frederick E. Brasch, "The Royal Society of London and Its Influence upon Scientific Thought in the American Colonies," *Scientific Monthly*, XXXIII (1931), 337-355, 448-469.

<sup>18</sup> Frederick E. Brasch, "James Logan, A Colonial Mathematical Scholar, and the First Copy of Newton's *Principia* to Arrive in the Colonies," *Proceedings of the American Philosophical Society*, LXXXVI, no. 1 (September, 1942), 6; Frederick B. Tolles, "Philadelphia's First Scientist: James Logan," *Isis*, XLVII (1956), 23.

<sup>19</sup> Theodore Hornberger, "Samuel Johnson of Yale and King's College: A Note on the Relation of Science and Religion in Provincial America," *New England Quarterly*, VIII (1935), 379.

<sup>20</sup> Struik, *op. cit.*, 19.

<sup>21</sup> Theodore Hornberger, *Scientific Thought in the American Colleges, 1638-1800* (Austin, Texas, 1945), 25.

<sup>22</sup> John C. Greene, "Some Aspects of American Astronomy 1750-1815," *Isis*, XLV (1954), 339; I. Bernard Cohen, *Some Early Tools of American Science* (Cambridge, Mass., 1950), 11.

<sup>23</sup> J. Walter Wilson, "Joseph Brown, Scientist and Architect," *Rhode Island History*, IV (1945), 68.

<sup>24</sup> Struik, *op. cit.*, 29.

<sup>25</sup> Merle Curti, *The Growth of American Thought* (New York, 1951), 87.

<sup>26</sup> Frederick E. Brasch, "The Newtonian Epoch in the American Colonies (1680-1783)," *Proceedings of the American Antiquarian Society*, XLIX (1939), 326.

<sup>27</sup> Frederick G. Kilgour, "Professor John Winthrop's Notes on Sun Spot Observations (1739)," *Isis*, XXIX (1938), 358.

<sup>28</sup> Curti, *op. cit.*, 90.

<sup>29</sup> Jorgenson, *op. cit.*, 556.

<sup>30</sup> I. Bernard Cohen, *Benjamin Franklin: His Contribution to the American Tradition* (Indianapolis, 1953), 155.

<sup>31</sup> N. H. de V. Heathcote, "Franklin's Introduction to Electricity," *Isis*, XLVI (1955), 35.

<sup>32</sup> I. Bernard Cohen, "How Practical Was Benjamin Franklin's Science?," *Pennsylvania Magazine of History and Biography*, LXIX (1945), 293.

<sup>33</sup> I. Bernard Cohen, "In Defense of Benjamin Franklin," *Scientific American*, CLXXIX, no. 2 (August, 1948), 43.

<sup>34</sup> William M. and Mabel S. C. Smallwood, *Natural History and the American Mind* (New York, 1941), 34.

<sup>35</sup> *Ibid.*, 91-93. Cadwallader Colden was himself something of a scientist. See Brooke Hindle, "Cadwallader Colden's Extension of the Newtonian Principles," *William and Mary Quarterly*, 3rd series, XIII (1956), 459-475.

<sup>36</sup> Margaret Denny, "Linnaeus and His Disciple in Carolina: Alexander Garden," *Isis*, XXXVIII (1947), 162.

<sup>37</sup> Hornberger, *Scientific Thought in the American Colleges*, 314; Wyndham Miles, "Notes on Some Early Chemistry Books Published in Pennsylvania," *Isis*, XL (1949), 314.

# The Communist Indoctrination Program— An Illustration and a Possible Answer

By CAPTAIN J. J. HAGGERTY

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A Prisoner of War—from the beginning of time such a term has been present in the terminology of fighting men. Very often military men group such an occurrence under the "fortunes of war" (and being neither a dishonorable nor heroic act).

Primitive man annihilated or enslaved his prisoners. Somewhere along in the passage of time it became the custom to hold as hostage a captured chieftain or leader. The earliest historical records disclose Lot's capture and imprisonment as being the first recorded example of a prisoner of war being held captive. On the whole, in the ancient world if a warrior was defeated in battle, it usually meant his death. This policy was further typified by the exiling of Hemocritus of Syracuse for refusing to slaughter all Athenian prisoners. Eventually a more enlightened outlook toward the treatment of prisoners of war appeared; about 200 B.C. the Code of Manu was formulated in India and the Hindu warrior was instructed not to do injury to the defenseless or captured enemy soldier. The Romans followed a harsh, barbarous policy toward prisoners of war. Very often the Romans used their captured foemen as human targets or in the case of a politically ambitious general the captives were used in gladiatorial shows to delight the populace. Christianity introduced a religion based on love of fellow man and resulted in more humane treatment of prisoners of war. During the Middle Ages, and through the efforts of Christianity, the code of knighthood demanded that a knight be merciful to his defeated foe. The exceptions to Christian teaching were found in the wars between Christianity and Islam, and in bloody, fanatical religious wars. During the Crusades a rule was formulated that a

knight give his name and rank—the information necessary for ransom. The Seventeenth Century European concept was that prisoners of war were in the custody of the capturing state or sovereign; prisoners were protected from servitude and personal revenge. The Eighteenth Century viewed captivity as a means of preventing return to friendly forces.

American views toward capture appeared during the American Revolution when the death penalty was prescribed for those American prisoners of war who, after capture, took up arms with the enemy. The Civil War witnessed harsh and often inhuman treatment of prisoners of war by both sides.

In 1874 a declaration dealing with the rights of prisoners of war was drafted by the Congress of Brussels and although signed by 15 nations, none of them ratified the agreement.

The Hague Regulations in 1907 established rules pertaining to prisoners of war and eventually led to the Geneva Conventions of 1929 and 1949 which set forth the rights and protection which should be afforded prisoners of war. It also mentioned that prisoners are subject to the laws, regulations, and orders prevailing in the armed services of the detaining power; they may be punished for infraction of any rules; they must divulge name, rank, service number, and date of birth.<sup>1</sup>

Throughout history theories and ideas have been put forth for changing the basic structure of society and government. Many of these proposals have had a tremendous appeal to the imagination and emotions. Modern communism began with an idea of promoting the welfare of the common man



and dedicated Communists would like the world to believe that this central idea still remains the same. Numerous bloody and horrible examples have shown that such is not the case.

The creed of communism, its methods and objectives are somewhat as follows:

"Communism is an organized international movement that conspires, among other things, to destroy the economic system of free enterprise and the democratic system of Government under which our economic and social freedoms exist. World domination by the rulers of the Soviet Union is the moving force and basic objective of communism and force and violence are part of the established procedure for gaining communism's objectives."<sup>2</sup>

According to the Communists, every system of government in the world was described as being against the common man. Communism was put forth as the salvation of the workers and of peace.

Propaganda is employed extensively by the Communists to extend their doctrine. However, the origin of the word "propaganda" is derived from the name of one of the committees of the Roman Catholic Church, *De Propaganda Fide*, for the Spreading of the Faith; the word itself means "spreading."<sup>3</sup> It is typical of communism to use a weapon of its arch enemy, the Roman Catholic Church.

Propaganda is not new; for centuries practically all state and statesmen have always attempted to get people to support their policies. The scale and intensity of propaganda are greater today because of increased and better means of communication, compulsory education throughout most of the world, and adult suffrage. A suitable illustration would be a comparison between Allied and German propaganda in World War I. Propaganda was used early in 1914 and with telling effect. More than a quarter of a million persons were contacted by British propaganda agents. The primary target was Americans in key positions or of high stand-

ing and they were subjected to subtle and social influence favorable to the cause of the Allies. The use of propaganda by the Central Powers was much cruder. Their sabotage of munition plants, and of shipments en route to the Allies, proved a boomerang, alienating American sentiment.<sup>4</sup>

Political propaganda on a high level is a very honorable, necessary, and useful form of statesmanship.

Communists in Russia attempted an ambitious scheme of political teaching by taking prisoners of war and training them in Communist principles.

The Russians in World War II quickly evacuated German prisoners of war from battalion areas where an interrogation of approximately 30 minutes duration took place through regiment, division, and finally to army area where a longer interrogation took place. The Germans, when they reached army level, had to answer a questionnaire of 140 questions. From army the German prisoners of war were sent to a permanent camp where they came under the supervision of the Ministry of Internal Affairs for the Soviet Union and under the immediate control of the MVD.<sup>5</sup> Once located in the permanent camp, the Germans were subjected to an organized program of Communist indoctrination.

Physical pressure, when used, was directed against individuals and not against groups of prisoners.

The German prisoner of war was introduced to the formal indoctrination program while he was still under the critical shock of capture. During the first few months in captivity, the average prisoner was fatigued, confused, and frightened; therefore, he was more susceptible to Communist indoctrination than he normally would have been after having recovered from the initial shock of capture. The Communists took full advantage of the prisoner's state in the initiation of their indoctrination process.<sup>6</sup>

The Communists were not alone in their endeavors to indoctrinate prisoners; the United States tried to teach democratic prin-



ciples to German and Japanese prisoners of war.

Communism to most United States prisoners of war in Korea was a nightmare of confusion and contradiction. If the GIs had heard and understood Kipling's advice they would have been better off:

"Beware the embrace of Adam-Za, the Bear that walks like a Man."<sup>7</sup> The Chinese and North Koreans continually lectured the Americans on the advantages of the Communist system as compared to many shortcomings of the American way of life. Many repatriated Americans stated that a lack of knowledge of communism made them vulnerable to the enemy's program of indoctrination.<sup>8</sup>

The Korean war was divided into three stages:

1. There was the Civil War (North Koreans fighting the South Koreans).

2. There was the collective UN attempt to stop an aggressor.

3. There was the "cold war" phase in which the Western Powers tried to block the imperialistic expansion of communism.<sup>9</sup>

In turn the Communist handling of prisoners of war was divided into two periods. The North Korean Communists invaded South Korea on 25 June, 1950, and shortly thereafter the first Americans were captured. The fall of 1950 saw the UN forces advance to the Yalu River along the Manchurian border driving the remnants of the North Korean Army before it. Then the Chinese People's Volunteer Army, in greatly superior numbers, made a surprise attack against the UN troops.

The Americans and other UN POW (prisoners of war) were under the control of the North Koreans from July 1950 to April 1951. The spring of 1951 saw the CCF (Chinese Communist Forces) assume control of all military operations, including the control and administration of prisoners of war.<sup>10</sup>

American prisoners of war under North Korean control were showered with atrocities and brutal treatment; the North Koreans were ruthless to the extreme and were not too interested in collecting military informa-

tion. They believed in the theory that might makes right.

American prisoners under Chinese control received comparatively lenient treatment. "This lenient policy, however, was employed only as a device to make UN POW more receptive to the Communist interrogation and political indoctrination program. Communist propaganda was the only element common to both periods."<sup>11</sup>

The prisoner of war political schools in North Korea were patterned after Russian design. The entire scheme was part of a mass program to spread Marxian ideology and convert many to international communism. The design was basically the same as that given to all Russian school children.

The Marxist view of the world, or the social science, is begun at age 13, and particular emphasis is laid on the capitalist encirclement of the "one Socialist State."<sup>12</sup> Teaching, in general, is kept as close as possible to the problems of real life.

Gilbert Highet gives an excellent breakdown of Communist methods. He stresses the point that the Communists work along three main assumptions:

1. **Patience**—The Communists believe that they have time working on their side and they are determined not to release any healthy prisoner of war until he has been converted to communism or else develops the Communist habit of thought. If a prisoner of war refused to attend a single Communist lecture, then he was thrown into a cell until he was in a more receptive frame of mind. On the other hand, if the prisoner was willing to listen he would be granted more freedom within the compound. It can easily be seen that the temptation to attend a lecture would be indeed great for many servicemen.

2. **Planning**—according to the Marxist theory, education is adapted to the different intellectual levels of the troops; it is gradually built up, piece by piece, and is designed to produce a completely finished product.

3. **Completeness**—Communism claims to provide the answer to all problems. Communism claims to be a world in itself; it has

standards for judging art, religion, morals, literature, history, science, politics, and economics. Now, if such a complex theory is repeated to any group over and over again, it will impress them with its coherence and completeness regardless of whether it is true or false. The lower the educational level, the more they will be impressed. The group that resists this mental penetration will be those who have built up a reservoir of knowledge to combat falsehood, and those who are already attached to another equally coherent doctrine. The Germans and the Japanese were an example of this type but their military defeat weakened their doctrine. It would have been nearly impossible to teach prisoners of war from a victorious German Army any shred of communism. Do not forget that there is only one side to be heard in a prisoner of war compound, the Communist side. This lack of competition greatly aids the Communists. If prisoners of war heard both sides of the argument, then it would take a long time for them to come to a final decision, but Communist lecturers have no fear of any opposition or criticism from their audience. An experienced Communist lecturer is always ready with an answer, true or false. His audience will consist of homesick military personnel who are tired, frightened, and puzzled and who are prepared to accept any answer. If these same personnel were given the opportunity to have free access to facts, then it would be a different story.

Force was not used on the majority of the prisoners; the leader of any organized resistance to Communist indoctrination, however, would undergo physical punishment. Generally the Communist technique is not to threaten but to persuade. As Mr. Highet pointed out, the chief difficulty the Communists have had to face since 1917 has been the enormous discrepancy between their theories and the real facts.<sup>13</sup>

The POW who accepted Communist schooling were called "Progressives." The prisoners who refused to go along with the program were forced to endure many hardships and were called "Reactionaries."<sup>14</sup>

The Progressives were told to deliver lectures, write pamphlets, and make propaganda broadcasts; the speeches they wrote condemned capitalism and American aggression in Korea. Positions of leadership were given to the Progressives and other prisoners had to obey their orders or suffer punishment.

The Chinese Communists followed the same procedure in the indoctrination of prisoners of war as the Russians did in World War I. Needless to say, the Chinese propaganda and indoctrination experts had been trained in Russia.

The average American prisoner of war was at a disadvantage when he was exposed to the Communist indoctrination courses. The following were the courses given by the Communists in North Korea from the spring of 1951 to the spring of 1952:

- a. Causes of the War.
- b. The Sixty Big Families in the U.S.
- c. The UN Charter and the UN Organization.
- d. Admission of the "New China" to the UN.
- e. Profits by Wall Street.
- f. Illegality of Truman's Order Moving Troops into Korea.
- g. Capitalism.  
Money the root of all evil.  
Money unnecessary in the planned economy.
- h. Capitalism at Its Highest Stage.  
Development into Imperialism.  
Aggression Necessary to Maintain Empire.
- i. Decline of Capitalism.
- j. Socialism.
- k. Construction of the "New China."
- l. Capitalists of World War II.<sup>15</sup>

The indoctrination program had two main objectives:

1. To indoctrinate to the fullest degree a small, select group of prisoners in the workings of the actual theory and practice of communism as a world conspiracy. This group, it was hoped, would become active disciples and spread Communist teachings and doc-

trine. The Communists were following Lenin's advice in that a small, select, disciplined group should lead the masses. The prisoners of war who were selected for this supposed honor were informed that they would be given positions of leadership in the United States after communism had replaced the present corrupt, capitalistic democratic form of government.

2. To undermine the faith and trust of all prisoners of war in their country, their government, and their leaders. The indoctrination pursued a violent anti-American program; the Communists believed that by constant repetition, even of falsehoods, the prisoners would come to believe the Communist version. Distorted pictures of American political and economic institutions were presented. The Communists felt that if this second objective succeeded, the repatriated Americans would offer little, if any, opposition to communism.

It should be added that the Communists also had two minor objectives in connection with their indoctrination program:

1. The Communists hoped to organize a ring of informers who would pass on to camp authorities information concerning the activities of fellow prisoners. By this method the Chinese were able to take effective action against any "reactionary" who might be withstanding the indoctrination.

2. The Chinese planned to recruit and utilize the collaborators in their indoctrination program. After these collaborators were repatriated, the Chinese hoped they would perform espionage or sabotage in the United States.<sup>16</sup>

Communist political officers directed the prisoner to read Marxian literature; he was forced to participate in debates; he had to tell what he knew about American history and politics. Very often the Chinese or North Korean instructors knew more about American history and politics than the American being indoctrinated. The Communists employed the elements of surprise and mass in their education program. Surprise took place when the prisoner of war was suddenly con-

fronted with questions about his own homeland and history, and discovered he didn't know the answers; however, the Communists did. Mass took the form of study groups, lectures, propaganda, and speeches of a violent nature. Many American prisoners were thoroughly confused by the Communist program. Some accepted it to gain an easy way out of their difficulties; a few may have believed it and in turn they worked for the Communists. Prison compounds contained opposing groups — Communist education called for setting up loyal groups against cooperative groups and thus broke up camp organization and discipline.

At the base of the trouble was ignorance. "A great many servicemen were teenagers. At home they had thought of politics as dry editorials or uninteresting speeches, dull as dishwater. They were unprepared to give the commissars an argument."<sup>17</sup>

Some Americans (in this group would be included the defectors), heard of communism as only a name; many never heard of Karl Marx.

Many of the prisoners of war knew very little about the United States and its ideals and traditions, thus giving the Chinese indoctrinators a great advantage especially when communism was being championed as the salvation of the world. The prisoners were unable to answer arguments favoring communism with arguments in favor of Americanism because they knew so little about their native land. Repatriated prisoners of war stated that a knowledge of communism would have permitted them to combat some of the statements of the Chinese and also fortify some of the wavering comrades with logical arguments. An interesting item of information was that the prisoners of war who had been factory workers in America were well-prepared to resist Communist propaganda because they had been exposed to the old party line at home. Compare this situation to the average American high school graduate who has none or very little experience with the Communist



major weakness in an otherwise good educational system. The teen-age prisoners of war were unable to defend America because they lacked patriotism and this void was in turn due to their limited knowledge of American democracy and how it works. To all intensive purposes such prisoners of war had lost their battle before they entered the service. The responsibility for fashioning them into loyal patriotic Americans first lies with the home, the *church*, the *school*, and the community. These organizations give birth to and mold the young citizen into a respected member of society. However, whether the end product is a good one or not, the military service must take that individual and attempt to turn him into a first class fighting man. If the young soldier lacked a good foundation in democratic ideals, then it was up to the armed forces to try and incorporate such instruction in his training. The most that can be said of such a practice is that it is a makeshift effort that hardly ever achieves satisfactory results.

John Dickinson seemed to have put it rather well when he said:

"The task of government and hence of democracy as a form of government, is not to express an imaginary popular will, but to effect adjustments among the various special wills and purposes which at any given time are pressing for realization."<sup>18</sup>

Interrogation and indoctrination went hand in hand. All prisoners of war are questioned primarily to determine what military information they can give. The Chinese interrogators also questioned the prisoner about his civilian life and his educational background. However, the Communists were not content with mere talk, they demanded, and in most cases successfully, that the prisoner write a short history about himself. Then to continue the ever-mounting pressure, the Communists insisted that he write more and round out what they said was a sketchy picture of his activities. Any error detected in the work and the prisoner was accused of lying. The information thus obtained was utilized both in military intelligence and for propaganda purposes.

Only a handful of the prisoners of war taken by the Chinese and North Koreans were able to maintain silence under Communist interrogation. However, the picture is not completely black. There were 7,190 American military personnel captured during the Korean emergency. The number actually returned was 4,428; 2,730 was the number given by the Communists as having died in captivity (that was 38 percent of the total figure, the highest since the Revolutionary War).<sup>19</sup>

As is the custom, the returned prisoners were screened by military intelligence agencies. Out of the 565 cases that required further investigation, 373 were cleared or dropped after the investigation; 68 were discharged; three resigned; one received an official reprimand; two were given restricted assignments; six were convicted by courts-martial; and 112 were still under investigation. It is believed that less than half of the 112 cases pending would eventually come to trial.<sup>20</sup>

Any future war will be brought to the shores of the United States and military and civilian alike will be exposed to the effects of nuclear weapons and the psychological warfare that will come before and after such a conflict. Psychological warfare or the "cold war" has been in existence since the end of World War II. Soviet Russia and Communists throughout the world have geared their educational system for the long pull to outdistance Western civilization. That such a system, regardless of the means and techniques involved, might be successful was ably demonstrated by Russian successes with their "sputniks" and ICBMs. It is the avowed objective of communism to defeat capitalism by any and all means available, and as has been already mentioned in this work, the Russian child from an early age is exposed to Communist teachings and doctrine. But what of the American high schools in this struggle between giants—will they continue to pursue a course of general education for all in order to make better citizens of the majority of the populace? Will they develop



a "crash" program somewhat similar to the Russian system? The answer lies somewhere between the two extremes. Since warfare today is a contest for control of the minds of men, and since the military establishment must devote itself to training the man to become proficient in military skills, then it is up to the civilian organizations to equip and train the minds and wills of the youth of the nation. The home, church, and the school must cooperate to instill in the youth basic beliefs in democracy that will enable him to develop good moral character. Long before a youth enters military life, he should have within himself a sense of pride in his country, respect for the principles on which his government is based, self-discipline, and a sense of honor and responsibility. The American high school, especially in the junior and senior years, must first insure that the students are well-groomed in American history and understand the principles upon which our government stands and how it operates.

President Robert M. Hutchins of the University of Chicago said the greatest criminal in the field of education was President Eliot of Harvard who "applied his genius, skill, and longevity to the task of robbing American youth of their cultural heritage."<sup>21</sup>

Hutchins called for a reorganization of American education so that the last two years of high school and the first two years of college might be combined in a well-integrated course of studies leading to the A. B. degree at age 20.

Secondly, the American high school must include in its curriculum a course on communism. Immediately some in the community would raise a howl that the Communist poison might seep into the minds of the young students and turn them against democracy. The only means by which we can combat the evils of communism is to become familiar with its tricks, ruses, and diabolical weapons. The high school is the only place where the vast majority of American youth will encounter an organized course explaining the origin, growth, and development of

communism. That these youth require the instruction is beyond question; the need has been more than established by the treatment and reaction of American prisoners of war during the Korean emergency.

It is felt that the American high school will be able to face and overcome the Communist challenge to its very existence. Its ultimate success will be viewed in American youth going forth armed with the weapon of truth against which all evil will succumb.

An American GI during World War II summed up what we might call an acceptable form of democratic philosophy:

"We are not heroes. We are just plain dead Americans. We died prematurely. We can only rest in peace if we can be sure that we haven't died in vain. If our death brings everlasting peace to this our world then it is worth the blood spilled.

"You that are left, the world over, turn to God and love. In God we trust, and in humanity we can only just hope that they have learned that lesson for which they have paid.

"Learn to be a little kinder . . . a little more gentle. Learn to love thy neighbor."<sup>22</sup>

<sup>1</sup> *The New York Times*, 18 Aug., 1955, p. 10.

<sup>2</sup> *Communist Interrogation, Indoctrination, and Exploitation of Prisoners of War*, DA Pamphlet No. 30-101, DA, Wash. 25, D. C., 1956, p. 5.

<sup>3</sup> *The Art of Teaching*, Gilbert Highet, Alfred A. Knopf, Inc., N. Y., 1954, p. 240.

<sup>4</sup> *Principles and Policies of American Government*, R. L. Ashley, Thomas Nelson & Sons, N. Y., 1941, p. 310.

<sup>5</sup> *Op. cit.*, DA Pamphlet No. 30-101, p. 11.

<sup>6</sup> *Ibid.*, p. 12.

<sup>7</sup> *The Works of Rudyard Kipling*, (One vol. ed.), Walter J. Black, Inc., N. Y.

<sup>8</sup> *Op. cit.*, DA Pamphlet No. 30-101, p. 5.

<sup>9</sup> *Op. cit.*, N. Y. Times, p. 10.

<sup>10</sup> *Op. cit.*, DA Pamphlet 30-101, p. 15.

<sup>11</sup> *Ibid.*, p. 15.

<sup>12</sup> *Russia, Its Past and Present*, Bernard Pares, The New American Library, N. Y., 1952, p. 140.

<sup>13</sup> *Op. cit.*, Highet, pp. 243-244.

<sup>14</sup> *Op. cit.*, N. Y. Times, p. 10.

<sup>15</sup> *Op. cit.*, DA Pamphlet 30-101, p. 42.

<sup>16</sup> *Op. cit.*, DA Pamphlet 30-101, pp. 36-37.

<sup>17</sup> *Op. cit.*, N. Y. Times, p. 11.

<sup>18</sup> *Democratic Realities and Democratic Dogma*, John Dickinson, *The American Political Science Review*, May, 1930.

<sup>19</sup> *Op. cit.*, N. Y. Times, p. 11.

<sup>20</sup> *Ibid.*, p. 11.

<sup>21</sup> *Since 1900*, O. T. Barek Jr., and N. M. Blake, The Macmillan Co., N. Y., 1949, p. 814.

<sup>22</sup> *The Liberal Tradition*, William A. Orton, Yale Univ., Press, New Haven, 1946, pp. 311-312.

# Cultural Pluralism, and the Development of Civilization

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"Cultural pluralism," as used in this discussion, means tolerance and encouragement for a wide range of cultural practices—with maximum opportunity for individuals and groups to engage in satisfying activities. This implies a minimum of regulation by government or other centralized agencies. It also implies more scatter and apparent lost motion regarding immediate material accomplishment than one might expect where little variation from specific group goals is allowed. The point is illustrated by differences between totalitarian and democratic countries in the orientation of social effort, or by a comparison of the United States six months after the bombing of Pearl Harbor and in mid 1957.

Historians often note that civilization first developed along river valleys, such as the Nile or Mesopotamian valleys—where there was extensive movement of diverse peoples, goods, and ideas to stimulate the imagination, as well as a fairly easy means of securing food. Schools bring together a wider range of information and thought than a learner would likely have access to without a school. The development of extensive libraries in cultural centers, ancient and modern, is part of the same picture regarding cultural pluralism in developing a civilization. Some Americans maintain that there is greater pluralism and tolerance in this country than in most others, and that we should therefore contribute greatly to developing a rich and varied civilization. There is considerable basis for this view. But in judging social practice one may over-generalize, and miss important variants. Hence views of the kind indicated need examination.

1. *Plural experience, and the social development of mind.*—George Mead and others have emphasized the social nature of mind—the idea that mind is a product of impressions deposited in the nervous system, plus reorganization and extension of the deposits through imagination—including the development of abstractions which may be quite remote from sensory impressions. The rates of deposit and reorganization are influenced by interaction with other people—through conversation and reading; through observing the arts, customs, war activities, food-getting techniques, and similar developments among different peoples; and through reflection. By means of interaction, language and other symbolisms develop—which become tools of thought. The ability to manipulate these tools, for achieving desired results, constitutes mind.

The ability described has been emphasized as the major element in intelligence. But the concept of intelligence has been expanded to include several types of competence. The term "scholastic aptitude" is frequently used to designate the capacity to deal effectively with symbols—and modern industrial life emphasizes the capacity to use abstract symbols, since routine processes are increasingly handled by machines.

One might illustrate the social nature of mind by referring to school children. Contacts with other children, teachers, books, films, and other aspects of the social environment greatly affect the intelligence rating of a particular child. Comparisons have been made between such ratings for children in isolated mountain communities, or children on traveling canal boats, and children with

more typical opportunity for social contacts and schooling. At six years of age the isolated children do not vary greatly in intelligence rating from children in normal environments, but as age progresses the isolated children become more and more retarded—compared with normal children. Apparently the isolated situations do not offer enough content and stimulation to develop mind at a normal rate during the later years of childhood. If a simple environment does not demand or offer facilities for developing greater intellectual capacity than that ordinarily shown by a ten or twelve year old child, no higher capacity is likely to appear. It should be noted, however, that our instruments for estimating intelligence in most such cases have emphasized scholastic attainment. But if an environment is meager in all types of contacts and experiences offered, there is little reason to think that any type of testing instrument could be included which would be within the range of such isolated children. This holds for instruments relating to mechanical aptitude, motor skills, social adjustment, musical talent, range of interests, and other devices sometimes thought of as relating to "practical intelligence."

*2. Limitations and objections to social pluralism.*—Over-stimulation lies at the other extreme from isolation—too many demands for one in a particular stage of development to integrate. Persons who are torn among numerous demands for time and energy, tend to become scatterbrained, frustrated—and perhaps neurotic. One job of teachers is to help students learn to select among alternatives, and to modify behavior accordingly. Pluralism emphasizes consistent selection and persistent reintegration.

From the social standpoint, too, it seems possible for pluralism to develop too rapidly. Illustrations appear in primitive societies which have disintegrated through sudden contact with a technically advanced culture—in colonialism or otherwise. Much the same has occurred in small American communities which have suddenly expanded in number and heterogeneity of population, or

in wealth, through local exploitation of oil or mineral deposits or the establishment of military bases. In such instances new values and behavior patterns are introduced more rapidly than local mores or laws can accept.

The aim then becomes that of achieving maximum pluralism which can be integrated into personal and community backgrounds. How much or at what rate, in the case of the individual, the integration occurs depends on how early in life the process begins in a concerted way, on the instruction received, on the materials and encouragement for independent development, and on the time available for making adjustments. Much the same applies regarding the community as a whole. But as pluralisms become numerous and complex, society needs research on problems of evaluating pluralisms and adjusting to them.

Objections to pluralism are raised by groups which profit from the status quo. It is often easier for economic, religious, racial, professional, or other groups which are privileged in some way, to continue living as they have been than to adjust to changes that would result from wider variation or competition in their particular fields. Such groups may desire increased pluralization in some fields but not in others. Shifts among groups in relative strength, and the tendency of developments in one area to affect other areas, also influence the rate of plural developments in different culture areas. Thus in the United States there has been greater development in physics or chemistry during the past fifteen years than in religion or government. Russia seems to have trouble keeping the disciplined and informed mentality, essential for scientific and technical development, from "overflowing" into fields of economics and government.

*3. Pluralism in the search for truth.*—There are several theories regarding the nature of knowledge or methods of discovering truth. Concern here is restricted to a brief characterization of some of them, in an effort to suggest the importance of pluralism in seeking truth. Consideration is given



to method, participants, areas of work, and freedom to publicize results.

a. *Pluralism in method.*—"Authority," as a method of determining truth, usually means that the pronouncements of individuals or groups with considerable authority are accepted by those who respect the authority. This method appears in religious, political, economic, technological, or other fields. Reference to someone as an authority on polio, radar, or public finance means that he can give more valid answers than most persons to questions that arise in the field. When such an authority is stimulated to give "off-the-cuff" answers to questions, he may be stimulated to do on-the-spot thinking along new lines and formulate new hypotheses. An accumulation of untested hypotheses might constitute an "idea bank," comparable to a blood bank or soil bank. Thus there might be knowledge or truth—in the fact that certain hypotheses had been offered. But reference to religious or governmental authority often means that certain persons issue decrees which must be followed by others. Close observation of results on different occasions might yield new knowledge in such cases, resulting in a change of decree, but this is hardly a part of the authoritarianism itself.

Tenacity or long duration of certain assumptions or practices is sometimes thought to give those assumptions or practices the status of enduring truth. Conservatives who want to discourage change often emphasize this point—whether the issues relate to economic, religious, political, family, or other relationships. One should note here that more development in particular fields occurs during some periods than during others, and that institutions or practices may endure through considerable time without being tested by varied conditions. "Empty" or unvaried time provides no test.

Experimental verification has been widely used during the past two centuries. The growth in scientific and technical information during this time, the resources currently devoted to experimental research, and the

confidence of laymen in the power of experimentation to solve man's problems, testify to the high regard for this method in present-day America.

Many people regard prayer and divine revelations as means of discovering truth. A psychologist might regard prayer and meditation as a way to relax amid particular cultural surroundings—even to the point of catharsis, with the possibility of hypotheses which might not otherwise have been formed. If prayer or meditation is relaxed and leisurely, one might intellectually cruise around over accumulated experiences and hopes—with new associations occurring. "Bright ideas" which arise out of the play of imagination over familiar territory, in a religious mood or setting, might be called "answers to prayers." People have experienced new ideas through conversation and thinking about their problems in various kinds of settings. Hence one might expect prayer or meditation to have value for persons who have developed appropriate intellectual and emotional habits—as well as confidence in the method. Persons with comparable developments regarding other methods might accordingly find those more fruitful. But for promise of good results with any method of stimulating imagination, information about the method and experience with its usefulness under different circumstances should be helpful. This implies close observation, with subsequent techniques varied accordingly.

Reference is sometimes made to direct apprehension with no interpretation of sensory experience directly involved, to extrasensory perception, etc., in ways which might lead one to think they resemble prayer as means of arriving at truth. However one important difference appears—objective study in some cases to determine whether there really is any such perception or apprehension. Prayer as method could be subjected to observational scrutiny, which might make it more discriminating and fruitful.

Persistence can greatly affect outcomes, although it should probably be thought of as a characteristic applicable to any method—



rather than a method in itself. Persistence in the face of initial discouragement may considerably influence long-range outcomes, especially if there is close observation of early efforts as a basis for modifying subsequent effort. This would seem to apply to prayer as well as to scientific experimentation.

b. *Pluralism as to participants.*—Pluralism regarding participants implies the identification and development of creative potential wherever it may be, regardless of age, race, sex, religion, vocation, economic class, politico-cultural orientation. This implies the functioning of culturally advanced countries as sources for supplying the needs of other lands. More people over the world, from differing cultural settings and with differing backgrounds of knowledge and imagination, may thus participate in enriching the pluralism. A high level of self-respect, and confidence in one's ability to contribute, become important attributes in such an enrichment.

The rise in education and social status of the Orient, with millions of imaginations which can be developed and freed from the immediate spectre of starvation and disease, may greatly influence the world in the foregoing respects during the next century. Japan can be an important stimulus in that part of the world. World-wide distribution of competence may increase the extent to which environmental differences affect richness and variety in creativeness. The differences may relate to such geographical factors as climate or natural resources, or to such cultural factors as language and institutions. The International Geophysical Year, with participants from some fifty-eight nations and with observation stations at many points on the earth so that solar and other phenomena can be observed at all hours, represents one of the world's most extensive pluralisms in an effort to expand knowledge. Findings from different stations can supplement one another, with many new possibilities emerging.

Pluralism of participants also concerns individual differences—the opportunity and

encouragement for individuals to develop along different lines, with wide allowance for variation in interest or learning potential. As a culture becomes richer, the breadth of such allowance becomes greater. This is largely what cultural richness for the individual means.

c. *Pluralism as to areas of work and study.*—Pluralism in this field is related to freedom for investigation and work in any sphere of human interest—economics, physical science, human biology, religion, art, language and communication, etc. When the values of a broad pluralism for stimulating the imagination are adequately appreciated, greater inducements may be offered for exploration in less lucrative or otherwise unpopular fields. Such stimulus has been afforded by universities and philanthropic foundations—within the framework of the culture and of the institution. Since the culture pattern at a particular time determines the areas of study which occur to creative minds as possibilities, the areas which they will be allowed to explore openly, and the areas which receive public blessings through stipends or other assistance, developments can be greatly stimulated through pluralism on a world-wide basis. Then much that is discouraged or forbidden in one country may be tried in another. As such pluralism advances through international cooperation, individual countries usually reduce their taboo hurdles and broaden their tolerance. Much may also depend on the way in which an individual investigator, artist, or other person goes about his work.

d. *Pluralism, and freedom to publicize results.*—In any culture there is greater freedom or encouragement to publicize some achievements than others. This varies from forbidding to subsidizing. The areas which are in favor change from time to time, or place to place, but the matter of difference seems likely to continue. Possibilities for expanding pluralism through publicizing lie mainly along two avenues: (1) insight of creative persons regarding form or method of publicizing in specific instances; (2) ef-

fort of laymen and creative workers in different areas to modify social restrictions and produce a more favorable atmosphere. Major contributions along the second avenue lie in developing the capacity of average citizens to make psychological adjustments to practically any kind of information or suggestions about themselves or the universe that may result from creative effort on a broad pluralistic basis, and in making social provisions for absorbing economic or other shocks which result from new developments that may threaten their physical security.

4. *Major areas of pluralism in contemporary America.*—A nation which emphasizes individual liberty, equality, and human perfectibility as extensively as the United States does and permits numerous small groups to organize for promoting special interests, must expect conflict among ethical ideals. This is particularly true when there is rapid social change — due to technology, war, famine, or other developments. Hence if one thinks of an ethical "system" as reflecting a hierarchy of values, this hierarchy will vary in details from one person to another, as each thinks of his status or that of others in the system.

Since there are antagonisms between individual liberty and group ethics, a culture which emphasizes individual liberty will tend to have a loosely knit and somewhat pluralistic ethics. "Pluralistic" in this sense means that a minimum of individual behavior will be regulated by the group—although what constitutes a minimum will vary with the type of activity, domestic and international stability of the culture, and perhaps the age, sex, or other characteristics of the individual or minor group. A high degree of ethical purity is possible only in a totalitarian culture in which a small group holding centralized control is able to regiment the masses concerning the ideals to be fostered. The pattern of regimentation may be religious, political, economic, biological, or other.

In American society, economic pluralism implies many types of enterprises and employment opportunities — including inde-

pendent entrepreneurs or self-employment, privately controlled industrial corporations, state controlled and operated enterprises, activities carried on by eleemosynary societies, as well as various combinations of these or other possibilities. Social change demands that there be considerable flexibility within the pluralism, with the people insisting on more collective initiative and control as technical and fiscal developments increase the relative efficiency of large-scale in contrast with small-scale enterprises.

Since the later part of our colonial life, there has been increasing religious liberty and tolerance in the United States—although the rate of increase has varied and there have been threats to that liberty, as perhaps at present. Our legal framework has never accepted any state religion—i.e., official intolerance, as state sectarianism. During our early national life the broad pluralism fostered in the religious sphere emphasized a tolerance for various sectarian groups. This has allowed broad leeway for each sect to instill its particular dogma or intolerance for other sects. As a result we have many religious groups which maintain that they alone have the truth—and which insist on preserving that "truth" by protecting it from analytical discussion or from testing by the results it produces. The changes made in our society by science and technology, resulting in material abundance and other developments which the people consider good, have brought persons from various religious groups into more extensive vocational and other associations — with some lessening of sectarianism in their lives. In consequence we have become more tolerant of skeptics and atheists, although many sectarians still look upon such persons as being "queer" in more fundamental respects than persons who merely belong to other sects. Out of broader contacts among members of different sectarian groups, may grow a respect for the moral and spiritual values which different groups have in common—with less emphasis on sectarian idiosyncrasies. This might improve the role of re-

ligious thoughts as a means of arriving at truth. Of course some sectarian leaders, who apparently fear disintegration of their particular sects through free discussion in the broader context noted, try to reduce such contacts among their following. One manifestation of such effort lies in forbidding the followers to attend the religious services of other sects or even to discuss religious matters with members of other sects. Regardless of urgings and authoritarian pronouncements by such leaders, however, extensive association with members of other sects in vocational, civic, recreational, and educational situations generates a kind of personal independence which also affects religious views. Freedom of association and discussion thus fosters religious tolerance and pluralism.

The American public schools also constitute an important area of pluralism. Decentralized control has historically meant that the content of education has varied from one community to another. During much of our history, school curriculums have reflected community differences in language, mode of settlement, religious emphasis, wealth, and the economic basis of life. Hence we have had many school systems—rather than “a” system under central control, as in many countries. The American student body has also been heterogeneous and pluralistic—particularly in the last half century, and in those parts of the nation in which all racial and ethnic groups may attend the same schools. Considerable pluralism has also appeared among members of teaching staffs—with the cosmopolitan character of the developing secondary school program, the eligibility of persons to teach who vary widely in ethnic and cultural backgrounds, and the removal of celibacy as a requirement for women teachers. The teaching staffs of American public schools are not at present made up exclusively of unmarried, white, Protestant women of the middle economic class, as it was at one time. Educational pluralism is also reflected through

the range in types of private and parochial schools which the culture allows.

The extensive range in vocational opportunity available to most persons in this country constitutes additional areas of pluralism—a kind of economic pluralism from the employees’ standpoint. In any complex industrial society there is a wide range in vocations. However, there is marked variation among countries regarding the extent to which the individual may choose his vocation, in contrast with being placed in a vocation by official action. There is also substantial variation concerning the recreational opportunities which different countries afford, and the extent to which they are available to different groups in the population.

*5. Educational implications of cultural pluralism.*—From the educational standpoint it is important to recognize both the values and limitations of pluralism. Previous reference was made to a broad tolerance for heterogeneous student groups in the public schools, and to pluralism in curriculums, staffs, and school organization. As teachers have become better prepared and school buildings more elaborate and better equipped, schools have been better able to provide for individual differences. Although local control has long provided a framework for differences among states and communities, meagerness of facilities and of teacher imagination have often prevented much consideration for differences among individuals within particular schools. The importance of such consideration is now increasingly recognized, as emphasis is placed on tolerance for variation and freedom from regimentation if the creative potential of children is to be developed. This freedom relates to variation in content and method, as well as to a general permissive atmosphere of the school which makes the learner feel free to experiment or to express himself. Pluralism in the sense indicated recognizes that not all persons learn or achieve best by the same methods. It also recognizes the importance of maintaining a cosmopolitan high school, accommodating a wide range in per-



sons and interests, in contrast with splintering a heterogeneous population into separate groups—with each to be taught or indoctrinated largely in isolation from the others. A pluralism in types of schools may thus inhibit the development of plurality in interest and creativeness within individuals.

Although pluralism has great value for developing the imagination and creativeness of a people, there are important respects in which uniformity and regimentation contribute to creativeness. Language and the other tools of communication largely belong in this category. The same is true of standardization in such fields as money or weights and measures, a court and legal system intended to provide the same treatment for all persons under like circumstances, provisions for health and sanitation, and many other areas concerning the necessities and routines of physical and mental

life in which one's activity can be reduced to habit. Standardization and habit concerning routines allow one to devote his attention and major energies to creativeness in new or difficult situations, thereby enriching his personal life and developing civilization.

It is important for the school to help students get a clear idea of what pluralism means—of when it can enrich life and stimulate cultural growth, and when it results in confusion and a dissipation of energies. Since most situations concerning pluralism and uniformity involve problems of degree, the responsibility of teachers and parents involves the development in children of capacity for evaluation judgment. Comprehensive understanding is essential for sound judgment. Degrees of pluralism and uniformity, guided by judgment, are involved at all educational and maturity levels.

## Mr. Truman's Uses of History

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Former President Harry S. Truman made more use of history than most of his predecessors in the White House. Perhaps no other President has drawn more heavily from the storehouse of man's past experience than he did, and certainly none has been more conscious of his reliance upon history in making major decisions. In public addresses and in his recently published *Memoirs* he clearly acknowledges how he has been instructed and encouraged by the precedents of former Presidents and other great men of the past. In correspondence with the author of this essay, Mr. Truman has made explicit a testimony which should endure as an inspiration to the teachers of American history.

From his early youth, Mr. Truman has been an insatiable reader of history. Beginning with the Henty adventure books and

Abbott's biographies of great men, he went on to weightier volumes setting forth man's experience from the earliest written record. He read not merely formal works but also letters, memoirs, newspapers and other stuff of which the textbooks are made. The lives of famous men and women intrigued him, but the reading of biography was more than the romance of heroes, for he searched the background to find an explanation for their success and failure. His searching for an explanation of the role of great men in history gave him the solid instruction in law and government which he felt he needed long before he thought of entering public life. "I know of no other motivation," he writes in his *Memoirs*, "which so accounts for my awakening interest as a young lad in the principles of leadership and government."

Since "what history taught me" runs like a

refrain through the *Memoirs*, I wrote to Mr. Truman to inquire what books had been of greatest value in preparing him for the Presidency. As a teacher of history, I had anticipated that he would point to the standard constitutional histories. But to my surprise he listed the classical studies of other countries and peoples, including Plutarch's *Lives*, Gibbon's *Decline and Fall of the Roman Empire*, Green's *History of the English People*, and Guizot's *France*. These classics supplied a vision of greatness and painted the movement of peoples on a grand scale. Thus it happened that Mr. Truman began his public career surrounded by a great cloud of witnesses. Communion with such companions was his moral education.

The years in Washington as Senator and Vice President gave Mr. Truman occasions to see the White House brilliantly illuminated under its spotlights. He saw it also under the sweeping searchlights of history. The long procession of Presidents moving in and out with their cargoes of responsibilities engaged his sympathies, and their triumphs and failures fired his imagination. His vision of the White House was hid from the architect who had designed it. The architect saw it as a place for the President to live; Mr. Truman saw it more truly as the Executive Mansion. This exalted vision of the White House caused him frequently to confront himself with, "Harry, what are you doing here?"

Mr. Truman's early training entered into his gaining the nomination for Vice President. The reading of history had persuaded him that great administrators affect the destiny of people as much as military conquerors. This awareness disposed him to accept those appointments in the Senate entailing heavy administrative duties. Before undertaking an investigation of the war effort, he studied similar proceedings during past wars and discovered that a Congressional committee investigating the conduct of the Civil War had seriously obstructed the military efforts of the federal government. Hence, when he became chairman of the Senate

Special Committee to investigate national defense during the Second World War, he strove to avoid "every pitfall into which my predecessors had fallen." His proven abilities in conducting this inquiry brought him to the attention of President Roosevelt, who suggested his nomination for Vice President in 1944.

While serving as Vice President, Mr. Truman sought to prepare himself for the exigency of becoming President. He searched the careers of his predecessors, especially of those who had succeeded to the higher office, only to discover that the Vice Presidency was not an adequate preparation. He learned from history that the Vice President is nominated as a political person, and if elected, he continues to associate with the shrewdest politicians. Since he is in effect a member of Congress, he can never enter fully into the President's confidence, for any premature disclosure of policy, though inadvertent, might seriously hinder the executive branch of government. The realization that he could never adequately prepare himself for the succession to the Presidency filled Mr. Truman with anxiety as President Roosevelt's illness became apparent.

President Roosevelt died suddenly in April of 1945, and Mr. Truman succeeded him in office inadequately briefed for the difficult decisions at hand. He was now Commander-in-Chief of the Army during a World War moving toward its consummation. The flood tide of world affairs bore him swiftly along. The historian Truman, who measured time by the magnitude of his decisions, wrote of this experience: "I felt as if I had lived five lifetimes in my first five days as President."

During the first year in the White House, the former President studied the aftermath of the First World War seeking to learn from conditions which paralleled his own. When establishing the United Nations, he avoided the mistake of Woodrow Wilson by gaining in advance the consent of congressional leaders and by appointing Republicans as delegates to the San Francisco Conference. If the failures of the League of Nations

warned him against a sanguine optimism, the successful federation of the American colonies encouraged him to believe in the ultimate triumph of the United Nations. "I always kept in mind our own history," he said, "and the experience in the evolution of the Constitution. It took many years and a number of amendments to make the Constitution work. It would take years for an international organization to work effectively."

Mr. Truman was too wise a historian to depend solely on tradition as a guide. Though past conditions afforded him instructive parallels, new situations arose which beleaguered his reason for an answer. The decision to drop the atomic bomb was guided by traditional military thinking, but the control of atomic energy in peacetime was without precedent. His sense of history made him aware of the magnitude of this undertaking. "The decisions I had to make . . . on the control and use of atomic energy," he said, "could well influence the future course of civilization."

In foreign affairs Mr. Truman made several decisions which departed from traditional American relations with the rest of the world. His determination to maintain the independence of Greece and Turkey, thus blocking Russia at the Dardanelles, was, in his own words, "a turning point in American foreign policy." Other phases of his policy affecting Europe, the Marshall Plan and the North Atlantic Treaty Organization, were corollaries of the Truman Doctrine to maintain the independence of nations threatened by Communist penetration and Russian military aggression. Mr. Truman's knowledge of history made him sure-footed in European affairs. Perhaps his ignorance of Oriental history, a dearth suffered by most Americans, explains his lack of success in dealing with China.

The Point Four program, another departure in American foreign policy, arose from Mr. Truman's knowledge of American economic history. "I knew from my study of history," he said, "that this country was de-

veloped by the investment of foreign capital . . ."

The Truman foreign policy moved the United States beyond the point of returning to isolationism. But a man with less historical knowledge might have put his head in the noose of the western isolationists, who fondly quoted Washington's farewell address against entangling alliances. Mr. Truman compared the isolationists to preachers who quote Bible verses out of context, for he had learned that doctrines have little meaning apart from the situation in which they are embedded. By relating doctrines to conditions, Mr. Truman became convinced that the growth of the United States had long outmoded Washington's method of making the nation secure.

The making of far-reaching decisions in foreign affairs was Mr. Truman's forte. The faults of procrastination, the bane of most administrators, were never his. His dramatic, swiftly moving career poses questions for the educator. What training prepared him for the making of decisions? How did history, his acknowledged teacher, help him render those decisions which have raised him on a pinnacle among the greatest Presidents? Mr. Truman has given his answer to these questions in his *Memoirs*: "Whether my early interest stemmed partly from some hereditary trait in my natural make-up is something for the psychologist to decide. But I know that the one great external influence which, more than anything else, nourished and sustained that interest in government and public service was the endless reading of history which I began as a boy and which I have kept up ever since."

History endowed Mr. Truman with esteem for those Presidents who had grappled with difficult situations. Increasingly he thought of the Presidency as a decision-making office. This function he stressed in his farewell address. "The greatest part of the President's job," he said, "is to make decisions—big ones and small ones, dozens of them almost every day. The papers may circulate around the government for a while but fin-



ally they reach this desk. And then there's however subtle his reasoning, there can be no place else for them to go. The President—whoever he is—has to decide. He can't pass the buck to anybody. No one else can do the deciding for him. That's his job." The President's great power to decide questions affecting the welfare of millions of people filled him with awe. "There is no job like it on the face of the earth," he said, "in the power it concentrates at this desk and in the responsibility and difficulty of decisions."

History had prepared Mr. Truman to make difficult decisions by training him to read quickly, widely and imaginatively. It had taught him to assimilate masses of complex materials which would have baffled anyone unaccustomed to thinking in terms of the movements of people and nations through centuries. The great mass of papers that reached his desk required him to put in seventeen hours a day and to sign his name on the average of 600 times. Little wonder that he thought of himself "as a man on a tiger who must keep on riding or be swallowed."

That Mr. Truman came through the ordeal of the Presidency undaunted continues to astonish his admirers. He retained his fortitude through the trying years because he could sleep on his decisions once they were made. But he did not make them easily. "By nature not given to making snap judgments or easy decisions," he tells us, "I required all the available facts. . . . I trained myself to look back into history for precedents because instinctively I sought perspective in the span of history for the decisions I made. That is why I read and reread history."

Such a reading of history puts a man on the rack. It stretches every fiber. Only a man of great stamina endures the wrenching. Facing crucial questions, he mixes anxiety with knowledge. He calls on his own experience and empties it of guidance. He lives vicariously and draws upon the wisdom of others. Even after diligently probing the past, he may still be in a wilderness, dependent upon his ingenuity and imagination for a way out.

However ingenious a President may be and

no comprehending of public affairs without a sense of history. Only the reading of history can give one an understanding of mass movements, of progress and retrogression, of duration which outlasts groups of people and their institutions. All great questions of public affairs, as Mr. Truman recognized, are icebergs which extend far beneath the surface of current events. "Most of the problems a President has to face," he said, "have their roots in the past."

Mr. Truman's newspaper critics frequently spoke of him as an amateur historian. If he were amateur, it was only in the sense that he was not an armchair reader and writer of history. A man of action, he applied history as the engineer applies science. The writers of history, it is true, rarely make decisions. They are scholars, not men of action. But the actors on the stage of history whom they exalt and the real situations which they picture may encourage others to act.

The concreteness of past battles, for example, can inspire the discipline necessary for the struggle of life and death. The real disaster at Pearl Harbor inspired Mr. Truman to attempt the thankless task of unifying the Armed Forces. The specific example of Lincoln dismissing McClellan also encouraged him to do his onerous duty in recalling General MacArthur.

The concreteness of his historical knowledge kept Mr. Truman from relying upon easy generalizations. In corresponding with the former President I asked him what he thought he had learned from history that he could not have learned more quickly from the more generalized social studies such as economics and political science. To this question he replied: "My theory has always been that economics, sociology and political science are all based on history as it is made and as the biographies of men who have made history have recorded it. If these men and historians and biographies are not understood and remembered, history can not be used by the ex-

perts in a manner to advance the welfare of the world."

Mr. Truman's reliance upon the history of political campaigns saved him from being victimized in 1948 by George Gallup, Elmer Roper, and the other pollsters. Since the polls were showing the President's popularity at an all-time low, some of the Democratic leaders were becoming discouraged. But the polls did not daunt Mr. Truman. "I know," he said, "that the polls did not represent facts but mere speculation. And I have always placed my faith in known facts."

To offset the defeatism spread by the polls and to refute the misrepresentation of hostile newspapers, Mr. Truman resolved to take his policies directly to the people. Searching history for guidance, he found that President Andrew Johnson had "swung around the circle" between Washington and Chicago to obtain support for his plan of rehabilitating the South, a plan which had been fiercely opposed in Congress. He also studied Woodrow Wilson's crusade to sell the people on the League of Nations, a crusade which continued until Wilson's health broke under the strain. The examples of his predecessors were a clear warning against the hazards of the enterprise which he now contemplated. Nevertheless, he traveled across the country to the West Coast, making seventy-six speeches in the cities and towns along the way. As a result of his one-man campaign, he restored the optimism essential for political victory.

That he would eventually win the nomination as President Mr. Truman never doubted. "Presidential control of the Convention," he said, "is a political principle which has not been violated in political history." It was a hot, humid night in July when Mr. Truman reached the Convention Hall in Philadelphia to accept the nomination. "Into this situation," he said, "as into every major experience which I went through in the High Office, I went with the consciousness of the history of American government and politics. The caucuses and conventions of the forty national elections

which preceded that of 1948 were as real to me as the one before which I was about to make my appearance."

It was ten o'clock at night when he reached Convention Hall, but the lagging business of the Convention delayed his appearance for four hours. He waited patiently, almost gladly, not in a smoke-filled room, but alone on a balcony with a panorama of the historic city before him. The monument of William Penn, towering above the streets, and beyond that, Independence Hall aroused his patriotic sentiment and stimulated his thought on the political tradition in which he was now participating. "I seemed far removed from the turmoil and hubbub of the Convention within the crowded hall," he recalls in his *Memoirs*. "I let my mind run back, as I frequently do, over America's century and a half of political life. I reflected on the experiences of the thirty-one men who had preceded me in office and the campaigns which had loomed as large in their lives as this one did in mine."

From this rereading of American history, Mr. Truman drew the knowledge and inspiration which carried him through the hectic campaign of 1948. He gained moral conviction for the struggle by reminding himself that "throughout history those who have tried hardest to do the right thing have often been persecuted, misrepresented, or even assassinated, but eventually what they stood for has come to the top and been adopted by the people."

That a majority of the newspapers opposed him during his campaign for reelection did not dismay Mr. Truman. He dug into history and found that since Jefferson's election in 1800 there had been thirty-six Presidential campaigns and in half of these a majority of the newspapers had supported the losing candidate. This bit of knowledge kept him from worrying about the hostile newspapers.

The successful campaigns waged by Andrew Jackson also influenced Mr. Truman in his campaign of 1948. He thought Jackson had been successful because the people knew

clearly what he stood for and what he was against. "One thing I always liked about Jackson," he said, "was that he brought basic issues into clear focus." His vivid image of a victorious hero enabled Mr. Truman to conduct a hard-hitting campaign and to put himself across as "the friend of the common people."

On a whistle-stop tour of the nation, the former President traveled 31,700 miles in thirty-five days and delivered 356 speeches, as many as sixteen on a single day. During this ordeal he never doubted his ultimate triumph, although his closest advisers were not optimistic about the outcome. The polls and a majority of the newspapers continued to predict his defeat to the last minute. But relying upon the knowledge of previous campaigns, Mr. Truman was able to prove the polls so unreliable that they have never recovered their previous influence.

During his second term in the White House, Mr. Truman's greatest decision was the sending of troops to Korea to block Communist aggression. While he was at home in Independence, Missouri, for a weekend with his family, word reached him from the State Department that the North Koreans had invaded South Korea. This emergency obliged him to fly back to Washington. The flight of *The Independence* provided him the solitude for historical reflection. "I had time to think aboard the plane," he reminds us in his *Memoirs*. "In my generation this was not the first time the strong had attacked the weak. I recalled some earlier instances, Manchuria, Ethiopia, Austria. I remembered how each time that the democracies failed to act, it encouraged the aggressors to keep going ahead. Communism was acting in Korea just as Hitler, Mussolini and the Japanese had acted ten, fifteen and twenty years before." Haunted by the failures of the democracies to block the aggressions leading to the Second World War, Mr. Truman saw the decision which he was about to make as one that might prevent a third World War.

A constant reader of history while President, Mr. Truman has become a writer of

history since leaving the White House. While writing his *Memoirs*, he carefully refrained from invoking hindsight to interpret his own career. "Any schoolboy's afterthought," he says in his preface, "is worth more than the forethought of the greatest statesman." Unwilling to exult in his own wisdom of hindsight, Mr. Truman has been impatient with those critics who censure him for not acting in 1945 with the knowledge that was only available ten years later.

As both a writer and reader of history, Mr. Truman has been harassed by the perplexing question of the role of the individual in history. In a recent letter to the author he said: "I am still searching, even at this late date, for the truth about the great men mentioned in the books left us by the historians. It is a difficult thing to do, but if science is defined as a methodical effort to find the facts, then history is the greatest of the sciences."

Whether history is science or art does not fall within the limits of this essay. But it is pertinent that Mr. Truman's curiosity about the past is as keen as ever and that his search for the meaning of great men in history goes on. It is pertinent, too, that his confidence in history as a faithful teacher has persisted. His remarkable testimony should inspire many to read more history, and it should be a perennial encouragement to those who have the difficult task of teaching the history of their own country and the world.

It remains only to summarize what history taught Mr. Truman and how it prepared him for the Presidency. It taught him to approach the Chief Executive's job with perspective, seeing it through the eyes of his predecessors and from the different angles of time and place. It taught him to read complex masses of materials quickly and imaginatively. History afforded him many precedents which stood as guideposts into the uncharted future. If the failures of other Presidents warned him against hasty decisions, their successes encouraged him to grapple with difficult problems. History also



taught him to test generalizations by referring them to the concrete experiences of the past, and it gave him a sense of the duration of public affairs which prevented his seeking final answers to public questions. But more

than this, history brought him fellowship with the great men of the past, and from this heritage he drew the courage and wisdom to make those decisions that have placed the nation and the free world in his debt.

## Do You Understand Your Social Studies Textbook?

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"No generation has ever had textbooks more carefully planned and more pleasing to the eye than the books on our children's desks at school."<sup>1</sup> While there may be disagreement among leaders in education concerning how textbooks may best be used in the classroom, there is considerable agreement that modern textbooks are superior to those of fifty years ago. Most educators also agree that textbooks are valuable teaching tools.

Several leaders in education have examined the organization, content, and use of modern social studies textbooks. Wilhelmina Hill made a comprehensive analysis of nine series of social studies textbooks in terms of organization, content, aids to learning, readability, format, pictures and maps, study aids, teaching aids, and important emphases.<sup>2</sup> Henry Otto summarized the contents of four series of textbooks published for use in the elementary grades.<sup>3</sup> He presents a chart illustrating the tables of content of the four series examined and, through discussion of each series, he provides additional information about scope and content.

A penetrating analysis of ways of perceiving the textbook for use in teaching is given by Barnes.<sup>4</sup> Three conceptions of the use of the textbook, and the role of the teacher in each, are examined in terms of textbooks used as: (1) the complete course of study, (2) a general outline of the course of study,

and (3) a reference book used as one source of information.

J. D. McAulay<sup>5</sup> and Wesley<sup>6</sup> also provide illuminating discussions on the use of the textbook in social studies teaching. McAulay explores the role of the textbook in teaching and presents some practical uses of the textbook in the classroom. As part of his discussion, Wesley explores several levels of textbook teaching and the advantages and disadvantages of textbooks.

A study of the discussions presented by the authors previously cited leads to two generalizations:

1. Good textbooks are complex, carefully planned teaching tools.
2. For more efficient learning, textbooks must be used selectively and skillfully.

It follows, logically, that in order to use the textbook selectively and skillfully, one must have a thorough understanding of the intricate features of a good social studies textbook. A careful study of social studies textbooks can provide this understanding. To assist teachers and prospective teachers in studying social studies textbooks, a study guide is presented below.

The guide consists of sets of questions which may be put to a textbook series and to individual books. In addition to the study guide, it is necessary to have on hand the books to be investigated. These may be books which are being used in a classroom, or they

may be books obtained from the curriculum library of a teacher training institution or of a local school district.

#### A GUIDE FOR THE STUDY OF SOCIAL STUDIES TEXTBOOKS

##### I ORGANIZATION

###### A. *Mechanical*

What are the qualifications of the author(s) for writing in this field? (training, experience)  
How does the format contribute to developing a desire to further investigate the contents?  
Is the size and type of print adjusted to the maturity level of pupils?  
Does the table of contents present a clear organization of the book's content?  
Is a comprehensive, accurate index included?

###### B. *Psychological*

Are the books organized in a series?  
What is the central theme of each book?  
Does the title of the book adequately convey the meaning of the theme emphasized?  
Is each book organized about comprehensive units of study?  
Can you identify within the units concepts drawn from several social science fields?  
Are concepts derived from several social science fields "interwoven" to clarify many aspects of man's interaction with the environment and with his fellow man?  
Are the units at each grade level closely related to the objectives of the social studies program of your state? (school, district, etc.)  
What determines the scope of the material included in each book?  
On what principle(s) is sequence based?  
When is a study of history introduced?  
Which of the following approaches to history are emphasized: biographical, political, military, cultural, economic?  
When is chronology introduced?

##### II

##### PRESENTATION

What is the predominant style of presentation? (exposition, description, narration)  
How is the readability of the material adjusted to the reading levels of the pupils of the several grades?  
How is the material utilized to stimulate interest and a desire to read?  
How are ideas in paragraphs organized?

##### III

##### CONTENT

###### A. *Text*

Do the facts, understandings, and generalizations accurately represent recent research findings?  
In what way is the significance of important concepts or generalizations emphasized? (italics, bold print, summary statement, etc.)  
How are concepts developed to facilitate insight and understanding of ideas expressed?  
How does the book contribute to the development and understanding of democratic values and ideals?  
Is information drawn from the several fields of subject matter specialization?  
Where the names of individuals are mentioned, does the author discuss their backgrounds and significant contributions to the ideas under discussion?  
Are there variations in the amount of space allo-

cated to the several topics or problem areas?  
On what basis might differences in space allocations be justified?

How is attention given to meaningful vocabulary development?

###### B. *Maps*

Does the book contain maps of all important areas included for study?  
Does the book contain maps of broad geographic areas as well as maps of relatively small areas?  
Are several types of maps utilized for specific purposes? (political, physical, etc.)  
Is the complexity of the maps adjusted to the maturity level of the pupils?  
How are map skills developed gradually throughout the series?

###### C. *Pictures*

Does the book include sufficient pictures and drawings to illustrate significant items of content?  
Is the content of pictures directly related to the text content on the page?  
How are understandings developed through the captions which accompany pictures?  
How is the content of pictures adjusted to the maturity level of pupils?  
Is comprehension of the content of pictures facilitated through the use of detail or through the lack of detail?

##### IV

##### AIDS TO FACILITATE TEACHING-LEARNING

Does a teachers guide which includes suggestions for improved teaching accompany each text?  
In what way does the author help children understand how to use the book?  
Are questions utilized to facilitate learning?  
Where in the text are questions placed?  
Can you identify the purposes for which different questions are asked?  
Are pupils provided with a variety of suggested problems and activities for more intensive investigation?  
Are the suggested activities varied to suit differences in abilities and interests?  
Are construction activities as well as "study" activities suggested?  
Do suggested activities include opportunities for both individual and small group work?  
Are units accompanied by annotated bibliographies developed for the use of teachers and for the use of pupils?  
Do pupil workbooks accompany the textbook?

The study guide presented above is not intended as a score sheet to be used in rating social studies textbooks that are under consideration for adoption by a school system. Rather, its primary purpose is to assist the teacher, or the prospective teacher, in understanding the intricate features of textbooks with respect to mechanical and psychological organization, manner of presenting the material, the text, map, and picture content, and the aids to facilitate teaching and learning. It is hoped that through a study of social studies textbooks, teachers will acquire a better understanding of this valuable teaching tool. A good understanding of social

studies textbooks will enable the teacher to strengthen the effectiveness of their use in the classroom, and, thereby, promote more efficient learning.

<sup>1</sup> American Textbook Publishers Institute, *Textbooks are Indispensable!* (New York: American Book-Stratford Press, Inc.), p. 21.

<sup>2</sup> Wilhelmina Hill, "Social Studies Textbooks for Children," *Social Education*, 18:72-76, February,

1954.

<sup>3</sup> Henry J. Otto, *Social Education in Elementary Schools*, (New York: Rinehart and Company, Inc., 1956), pp. 439-452.

<sup>4</sup> Fred P. Barnes, "The Textbook Dilemma," *Teachers College Record*, 55:369-83, April, 1954.

<sup>5</sup> J. D. McAulay, "Some Uses of Social Studies Textbooks," *Social Education*, 21:23-24, 26, January, 1957.

<sup>6</sup> Edgar B. Wesley, *Teaching the Social Studies*, (Boston: D. C. Heath and Company, 1942), pp. 489-91.

## The Teachers' Page

HYMAN M. BOODISH

*Abraham Lincoln High School, Philadelphia, Penna.*

### IN THE HANDS OF THE TEACHER

"The National Education Association has just announced a project that may be of far-reaching importance. It is making a somewhat different approach to the problem of juvenile delinquency through emphasis on the part of the teacher in trying for solutions. The association expects to spend a fairly sizable sum to put into the hands of teachers throughout the country materials that can be of service in 'helping the teacher to help the delinquent'."

The above was the opening paragraph of an editorial in the Sunday *New York Times*, October 4, 1958. The solution to juvenile problems, the editor believed, must come through the home, the church, and the school. Adequate machinery already exists in the school system to cope with the problem. The teacher, with additional help and training can "play an even more vital role in this field." Finally, the editorial concluded:

"The teacher-pupil relationship is one of the most important factors in our society. It can be an instrument for immeasurable good. Its neglect would be a criminal waste of great opportunity. The classroom has always been the faithful servant of the people. It can be of enormous help in facing up to one of our most disturbing problems."

### *In Loco Parentis*

It is no new observation that the position of the teacher is in many ways similar to that of the parent. Unfortunately, many people, including teachers, have, in the past, given too narrow an interpretation to the concept expressed in the phrase — *in loco parentis* — as if it pertained primarily to whether or not a teacher has the right to administer physical punishment. If the role of the teacher is to have any real value as a parent substitute, it must be conceived in broader terms than that of one who metes out punishment. In view of the changing nature of the American family, it seems desirable that the teacher should exercise, in varying degrees, a few of the functions which some parents do and others do not adequately perform. Some of these functions, such as serving lunches and instructing in personal hygiene and cleanliness have long ago been performed by the schools. Individual teachers have in many instances placed themselves *in loco parentis* in ways more personal than in the above services. Many a child in search of the love, understanding, sympathy, and encouragement that the home, for various reasons, did not provide, frequently found them in the kind words and actions of a sympathetic teacher.

At a recent conference on child welfare in Philadelphia, Pennsylvania, attended by 400



representatives of social, civic, professional and lay organizations, the keynote speaker, Dr. Ralph Rabinovitch of Northville, Michigan, asserted that:

"... a significant number of families in the community are unable to meet the needs of children. This applies to families in all economic groups.

"The community itself must compensate for this inability of some parents to meet their children's needs..."

Who in the community should do this?

In a very challenging article entitled: "Segregation: New Style," in the *School Review*, autumn 1958, Bruno Bettelheim touches on one phase of this need for the schools to take over functions which would correct or compensate for the failings of the home. Starting with today's disturbing issue of race segregation in schools the author leads into another kind of segregation. Contrary to the current view of most people who are advocating separate classes and/or separate schools for the gifted and talented students, the author offers thoughtful arguments against such segregation. It is not our purpose to enter into this phase of Mr. Bettelheim's thesis, but to refer to that object of his discussion which bears on the need for the schools to compensate for some of the deficiencies of the home.

Although stressing the value of "a common school experience, until high school at least, and preferably later," the author is in favor of one kind of instructional segregation for some children, at the very beginning of their school life.

"At present, we collect all children at the ripe age of five or six and, with rare exceptions, drop them into one and the same school situation. We carefully follow this routine even though children's home background and past experiences vary so greatly as to skew school experience. We hope that by high school the socially handicapped children will catch up with the others. Why don't we change this practice? Why don't we take steps to help the children who come from homes that do not

prepare the child to make the best use of classroom learning? Let's take these children and prepare them for school. If we devote a year or two to this job, we might speed up the slow, slow learners before they fall behind their classmates. Or, to put the task in another way, let's take two years to win over the children who come to school doubting that the classroom is a good place for them. Let's encourage their desire to learn. Let's teach these five-year-olds the manners, the attitudes, the ability to sit still and concentrate that are necessary to make the best use of the teacher and the school. We would have to use our very best teachers for this difficult task. The classes would have to be very small. But we would help our slow learners, with the exception of those whose mental equipment is way below par, to turn into at least average, if not fast, learners. At about seven years of age the children could start school together with a better chance for all."

It is an unfortunate quirk in human nature for persons, both as individuals and in groups, to react to life situations in extremes. When modern psychology gave the world new insights concerning the acceptance of infancy and childhood experiences in the development of personality — that love, affection, warmth, security, relative freedom from frustration, and an absence of traumatic fears tend to foster a mature and healthy personality, and that their opposites may lay the groundwork for the development of a neurotic, emotionally disturbed personality — pediatricians, psychologists, educators, and social workers adopted a philosophy of parent-child, teacher-child, society-child relationships that was the opposite of the "children should be seen and not heard" philosophy. From an atmosphere of unquestioned obedience on the part of the child towards his parents (and his teachers) there occurred a rather sudden shift, in many families and schools in America, to an atmosphere of over-permissiveness and extreme laissez-faire.

Today, there is no small amount of confusion as well as doubt, and honest differences of opinion, as to what atmosphere is best for the rearing and education of children—in the home, in school, in the world at large. The increase in juvenile delinquency, both in numbers and in the nature of the offenses committed, the lack of discipline in many of our secondary schools, the brazen disregard of authority by many adolescents have brought the whole issue to our immediate attention. Everyone asserts: "Something ought to be done; something *must* be done." Those who tend to react in extremes urge *strong* measures, such as the use of physical punishment, the reintroduction of the whipping post and the elimination of juvenile courts and the treating of young criminals as adult criminals. Those who tend to react in the opposite extreme urge more love, more affection, more warmth, more understanding.

Upon analysis, modern juvenile delinquency is not the result of any single philosophy of child rearing. It is a by-product of the many changes that have resulted from the impact of the industrial revolution, and its accompanying technological and scientific developments, and social dislocations. With respect to the theories on child development, no small part of the difficulty has been the misinterpretation given to the new psychological findings on child rearing. Just as a lack of parental love may be a *strong contributing* factor along with many others in the development of a neurotic personality, so may an excess of parental love—the kind that smothers the balance between independence and dependence—contribute towards an immature personality. We need not, here, go into the whole psychology of the effects of rejection and overprotection in personality development. It is well known already. Anything in the extreme is undesirable. Until we can strengthen the family and have it assume again the essential functions or until some other agencies assume those functions, a major responsibility of "*building character*" will rest with the schools.

How can the teacher best serve in the role of substitute parent?

First, he must be willing to undertake this responsibility along with his major function of contributing to the *intellectual development* of the child. Some teachers are unwilling to, or by temperament cannot, function beyond "teaching subject matter." Other teachers, who might be willing, are untrained in the task. Willingness and ability to function *in loco parentis* requires the teacher to maintain a flexible balance between objectivity and subjectivity. He must be able, when the need arises, to identify himself with each boy and girl under his care who might digress from what is regarded as good behavior. The teacher must be able to momentarily "feel" as the pupil must feel inside when he misbehaves. The teacher must train himself not to take what at times seems open defiance and rebellion as directed personally against him even though it may appear to be so. Very few teachers, in fact, who are capable of empathy in their dealings with young people, experience defiance and rebellion. Ability at such identification does not mean that the teacher must condone, overlook, or even excuse deviate behavior. The action of the teacher may have to vary from situation to situation, but if it is to have the maximum value, the teacher's actions should not be one of vengefulness towards the young person. In some classroom situations where there are all kinds of pressures this is not always easy to do. This is where training in self-discipline on the part of the teacher is important.

Second, the teacher must recognize that the school, for many youngsters, is the only place where they can expect to receive a fulfilment of one of the basic psychological or emotional needs all people have in varying degrees. The needs for attention, recognition, affection, security, status, independence, dependence and belonging. Anyone who wants to take the time to review the background history of any youngster who becomes a "problem" in school or outside of school, will generally discover a history of

real or imaginary frustration of the satisfaction of what to the boy or girl are *felt* needs. William C. Kvaraceus, the director of the NEA Juvenile Delinquency project, regards the teacher as the crucial force in "preventing and alleviating delinquent propensities of the small, but loud, minority of youthful offenders." In order for a teacher to fulfil this role adequately, it is essential that he:

1. "Likes children, believes in them, and is glad to be with them, even when they are sometimes noisy, dirty, and annoying
2. "Knows each pupil as a person and develops a strong personal relationship
3. "Displays positive attitudes toward behavioral deviates as needing aid and understanding
4. "Remains free of emotional entanglements with the young offender, his peer group, and his family
5. "Differentiates and adapts curriculum to the varied interests and abilities of all class members
6. "Works with a diagnostic point of view, always asking the key question: *Why* this behavior?
7. "Uses available special services and resources: counselor, psychologist, school nurse, case worker
8. "Participates in case conferences and treatment programs as part of the school-community team
9. "Maintains close liaison with the student's home.
10. "Functions as a parent surrogate, offering a good (even exciting and glamorous) imitative example with which to identify."

(*NEA Journal*, November, 1958)

In large comprehensive high schools, which serve thousands of students coming from a wide distribution of family constellations, teachers frequently decide to become somewhat impersonal in their relations with their students. The teachers teach science, or "math," or shop or some other subject. Every 45 minutes a group of youngsters

moves out of the room and another group comes in. With the varied responsibilities peculiar to the job of teaching known to and felt by only the classroom teacher, it is not always easy to be also a mother and a father to disturbed and disturbing youngsters. Yet, it is in the hands of such teachers that rests a major part of the responsibility of helping such youngsters become mature adults.

In many large high schools, there are counselors and discipline officials to whom teachers may refer "problem" students. Following are suggested guides to teachers in dealing with such students.

#### GUIDING PRINCIPLES

1. The question of when or for what reasons teachers should refer pupils to a counselor and/or to a discipline official has no simple answer. Some teachers pride themselves over the fact that they never refer students. Other teachers make comparatively frequent referrals. It is conceivable that either practice may in some situations represent sound procedure, and in other situations unsound procedure.
2. Before considering referral, the teacher should first attempt to do all he can to help the student with whatever problem confronts him. When the teacher feels that he has exhausted his own resources, or if he truly feels that not to make an immediate referral will jeopardize his position or authority, or the well-being of other students, then he should make the referral.
3. In referring a student a teacher should be aware of the reasons for his actions. These questions might be helpful: Is the purpose of the referral to help the student? Is it to have him punished? Is it to correct the pupil's future behavior? Is it to teach other pupils a lesson? Is it to get the teacher out of a tough spot? Is it to strengthen the teacher's position in a class?
4. In dealing with a "problem" student the teacher should attempt not to yield to impulsive reflex reactions, which



frequently lead to a personal type of friction between the teacher and the pupil. The teacher should avoid labeling or interpreting too readily a pupil's poor behavior as constituting defiance or insubordination. Even if the behavior

is obviously open defiance, the reasons for the overt act may not necessarily spring from a desire to defy the teacher but from causes that lie within the child's personality make-up or his home background.

## Visual and Other Aids

IRWIN A. ECKHAUSER

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### NEW MATERIALS

*The Cruellest Tax.* A 15-page, illustrated story about inflation. If you are a bit hazy on the economics of inflation; if you want to know why Americans prefer the accelerator to the brake (economically speaking); if you seek a simple statement of remedial recommendations, then ask for a free copy of this booklet. The Committee for Economic Development, 711 Fifth Avenue, New York 22, N. Y.

*Latin American Studies: A Teacher's Guide to Resource Materials.* A 26-page booklet listing pamphlets, magazine articles, books, motion pictures, and filmstrips on Latin America in general, and particularly on 11 Latin American republics and the Guianas. It omits materials relating specifically to the republics of Central America and the Caribbean. Single copies may be obtained free of charge upon request to the Educational Section, Creole Petroleum Corp., 1230 Avenue of the Americas, New York 20, N. Y.

*Planet Earth.* Teaching aid designed to stimulate science interest. Classroom package consists of six full-color, 34" by 48" posters entitled "The Earth," "The Oceans," "The Poles," "The Sun, and Earth," "Weather and Climate," and "Space." 30 copies of a 44-page illustrated student brochure describing the work of scientists in a dozen fields; and a Teacher's Kit made up of suggestions for classroom experiments, background material on the

IGY and the earth sciences, brochure giving information on science scholarships, and materials on teaching the IGY. Write to Nat'l. Academy of Sciences, Publications Office, Washington, D. C. (\$9.50).

### FILMS

*The Amazon Awakens.* 33 min. Sound. Sale/rental. United World Films, Inc., 1445 Park Avenue, New York 29, N. Y.

Tells the story of the Amazon River Basin, its history, its industrial progress, its richness of natural resources and its potential possibilities for Brazil and the people of a vast wilderness.

*UNESCO and Japan.* 10 min. Sale/rental. United World Films Inc.

Explains the functions and operations of the United Nations Educational, Scientific and Cultural Organization with special reference to its meaning for the Japanese people.

*Red China and the United Nations.* 30 min. Sale/rental. United World Films.

Presents Henry Cabot Lodge Jr., U. S. Ambassador to the U. N., in a brief explanation to an officers' conference of the changes that have transpired in the U. N. mission from 1945 to the present, and the current policy of the U. S. towards admitting Red China to the U. N.

*Will for Peace.* 33 min. Sale/rental. United World Films Inc.

Contrasts the post-war activities of the U. S. with those of Russia. It shows how the U. S. has worked toward peace through the

U. N., UNRRA, the Marshall Plan, etc., while Russia has concentrated on preparations for war.

*Why Foods Spoil.* 20 min. Sound. Color, or Black and White. Sale/rental. Encyclopedia Britannica Films, Wilmette, Ill.

Reviews the methods employed by our forefathers to preserve food and contrasts them with modern ways. Explains the functions of molds, yeast, and bacteria, and how they may be used to benefit man.

*Grandmother Makes Bread.* 20 min. Sale. Bailey Films, 6509 DeLongpre Avenue, Hollywood 28, Calif.

Two children visit their grandmother and help to make bread. They measure the ingredients, are told the function of yeast, and the necessity of proper kneading and rising procedures.

*The Community Bakery.* 20 min. Sale. Educational Horizons, 3015 Dolores St., Los Angeles, Calif.

The baker's routine is seen. He is seen measuring and mixing the various ingredients. Emphasis is given to relationships of these ingredients to health and nutrition.

#### FILMSTRIPS

*Living Together in School.* Set of 6 colored filmstrips and manual, (\$32.50). Sale. Young America Films, Inc., 18 E. 41 St., New York, N. Y.

Children will be stimulated to discuss the problems posed by these provocative and well-designed subjects:

1. Being Prompt
2. School Materials
3. Consideration of Others
4. Our School Helpers
5. School Assembly
6. Visitors to our Class

*People and Goods Travel.* Set of 6 filmstrips in color, \$30. Sale. Jam Handy Organization, 2821 E. Grand Blvd., Detroit, Mich.

Each filmstrip shows children and their family or friends examining a means of travel to some place by a major class of vehicle. Included are:

1. The Airplane
2. Passenger Train

3. Freight Train

4. Buses

5. Trucks

6. Boats

*Your Federal Government Series.* Set of 6 colored filmstrips and manual, \$32.50. Sale. Young America Films, Inc.

Ideas and concepts in this series are portrayed by excellent graphics and interesting arrangement of content. Stressed are the beauty and landmarks of this nation, the division and balance of power between local, state and federal government and its several branches. Law-making procedures are followed step-by-step from introduction through enactment.

*None So Blind.* 55 fr. Sound. 13 min. Color. Teacher's Guide. Sale. Anti-Defamation League, 212 Fifth Avenue, New York 10, N. Y.

A simple cartoon technique probes the roots of prejudice and discrimination and their wasteful effects upon society.

*Let Freedom Ring.* 51 fr. Color. Teacher's Guide. Sale. Textfilm Dept., McGraw Hill Book Co., 330 W. 42 St., New York 36, N. Y.

Describes the struggle for civil liberties which are reserved to Americans in the Bill of Rights.

#### RECORDINGS

*Voyages of Christopher Columbus*, adapted from the Landmark book by Armstrong Sperry, 78 r.p.m., or 33 $\frac{1}{3}$  r.p.m. Sale. Enrichment Records, Inc., 246 Fifth Avenue, New York 1, N. Y.

Hear Columbus gain the support of Queen Isabella and secure ships and crews for the trip. Relive the fearful voyages across the Sea of Darkness with mutiny hanging in the balance. Land Discovered! Success! Tragic later life.

*Landing of the Pilgrims*, adapted from the Landmark book by James Daugherty, 78 r.p.m., or 33 $\frac{1}{3}$  r.p.m. Enrichment Records.

Listen to Capt. Standish, Gov. Bradford, John Alden, soft-spoken Priscilla and other Pilgrims decide to leave England . . . later Holland. Come aboard the Mayflower for

that perilous trip. Join the first Thanksgiving and witness the establishment of Freedom in the New World. Hear authentic hymns and music.

*California Gold Rush*, adapted from the Landmark book by May McNeer, 78 r.p.m., or 33 $\frac{1}{3}$  r.p.m. Enrichment Records.

Gold discovered on Sutter's Ranch! Hear the cry of Gold Fever spread across the world. Join the rush to California by groaning prairie schooner . . . in creaking seaswept ships. Listen while the 49'ers portray the social significance of this great

event which opened up the West. Hear the Stephen Foster songs of the period.

*Riding the Pony Express*, adapted from the Landmark book by Samuel H. Adams, 78 r.p.m., or 33 $\frac{1}{3}$  r.p.m. Enrichment Records.

Hear how riders were recruited . . . their solemn oaths, "The Mail Must Go Through." Listen to the riders shooting it out with the Indians . . . galloping through snow-filled passes. Financial trouble for the owners. Last days of that venture which united the East with the West. Hear also Stephen Foster songs and Indian music.

## Book Reviews and Book Notes

DAVID W. HARR

Head, Department of Social Studies, Abraham Lincoln High School, Philadelphia, Pa.

*The Americans: The Colonial Experience.*

By Daniel J. Boorstin. New York: Random House, 1958. Pp. 434. \$6.00.

Dr. Boorstin, Professor of History at the University of Chicago, is initiating an analysis of the American experience, an explanation of the development of our way of life. This volume, covering the Colonial years, will presumably be followed by several others. The project is definitely worthwhile, since American historians in the past quarter century have been increasingly concerned with the minutiae of our development and have tended to ignore the large-scale interpretation.

This book is organized in four Books, thirteen Parts, and fifty-six Chapters. The first book provides an analysis of the period of settlement, with attention to the establishment of four colonies: Massachusetts Bay, Pennsylvania, Georgia and Virginia. Dr. Boorstin emphasizes the fact that the Puritans of Massachusetts Bay were much less interested in theology itself than in the practical application of that theology to the problems of everyday life. He finds it significant, both to them and to their descendants, that they were able to resist the temp-

tation of Utopia. That the Quakers of Pennsylvania did not have more influence on the shaping of our civilization this author traced to their rigidity and the fact that they "made a dogma of the absence of dogma." He places special emphasis upon their attitude toward defense and toward the taking of oaths. It is pointed out that Georgia "became the victim of its benefactors," and there is a carefully reasoned account of how the specific plans made for the Georgia settlement were ill-suited for the New World and resulted in the failure of the experiment. In contrast, the author finds Virginia "an earthy effort to transplant institutions" and he is much more favorable to the contributions of Virginia to the shaping of the new America. Seven chapters discuss such things as the development of an American style of the English Gentleman, the transition from Country Squire to Planter Capitalist, and Government by Gentry. Yet here he finds both weakness and transition, for "the virtues of 18th-century Virginia, when writ large, would seem to be vices. Localism would become sectionalism; the special interests of where a man lived would come to seem petty and disruptive."



The second Book deals with "Viewpoints and Institutions." Here the author is concerned with the development of an American frame of mind. There is a discussion of the emphasis upon the self-evident, the development of ideas and systems of education greatly different from those of the Mother Country, the fluidity of the professions and the fusion of law and politics. A section on Colonial medicine emphasizes the use of simple remedies and the appearance of a "striking emphasis—an interest in practical ways of treating particular diseases." This Book concludes with a discussion of Colonial science with special attention to astronomy, electricity and the problems of agriculture.

A third section of the book is titled "Language and the Printed Word." Here there is attention to what the author calls "The New Uniformity," as evidenced by spelling and the development of similar pronunciation. Because there were thirteen colonies with no cultural capital—"never an American London or Paris, a metropolis of undisputed historical, political, cultural, and commercial leadership,"—and so American literary culture "began to acquire a varied responsiveness to local problems and to the manifold life of the continent." Many readers will find the section on the press very stimulating and provocative. The final division of the book contains four chapters on the role of war, the influence of both geography and the Indian on American ideas of war and preparedness, and the American militia.

While there is no specific documentation, there is a two-column bibliographical essay running to nearly fifty pages and organized around the thirteen principal divisions of the book. There is also an excellent index. Most readers, whether intelligent laymen or trained historians, will find this a provocative volume. Whether with succeeding volumes this author will be able to indicate the pattern of our evolving civilization in such a way as to earn himself a place beside Partridge, remains to be seen. Certainly he has made a fine beginning in his search for the

roots of American culture and the mainsprings of our behavior.

RALPH ADAMS BROWN

State University of N. Y.

Teachers College at Cortland, New York

*History of a Free People.* Henry W. Bragdon and Samuel P. McCutchen. The Macmillan Co., 1958. Pp. 704. \$3.80.

The ever-beckoning challenge to write the definitive story of the American democracy lures writer after writer to present his own concept of what America has meant to itself and to the world. The authors of this textbook have, without any startling new facts or interpretations, woven a very readable and teachable story around their concept of ten basic themes in our history: economic opportunity, reform rather than revolution, world-wide responsibility and others. By a synthesis of these, they call upon youth in our secondary schools to take a fresh look at the American epic.

The organization of the book is conventional. There are nine parts subdivided into thirty-two chapters; the text on each page is bi-columnar with bold-face type section and sub-section headings. Each chapter concludes with various devices to test content mastery and encourages the reader to explore related areas, draw inferences and reach conclusions after he has sampled some of the ten basic advanced books and specialized readings which appear at the end of each of the nine parts mentioned above. Maps, illustrations, charts, cartoons and other visual aids are voluminous, artistic and pertinent.

Some treatments of content are outstanding. The analysis of the meaning of the Declaration of Independence (pp. 53-55); an entire chapter six devoted to the text of our constitution, explanatory notes and a running commentary; Jefferson's first inaugural address (page 177) and an appendix with some of America's significant state papers introduce America's young citizen to the seed beds from which have sprung the ideals and achievements of our country. Commendable also are the authors' efforts

to supply indispensable foundations for technical discussions; they define the economic concept of the purchasing power of money before they discuss the agrarian Populist agitation, Greenbacks and National Banks (pp. 401 ff.).

A welcome supplement to the student text is a Teachers Annotated Edition in which the authors point out to the teacher how he may make the most effective use of the text materials. It provides a facile instrumentality by which the instructor, especially the inexperienced beginner, may weave the various elements of content into an effective whole. Pithy language is used; concerning the Hamilton-Jefferson struggle for the expansion of democracy we are informed that "plenty of slugging went on" (page 169). Here is awareness of the importance of expression in the competition for student interest.

JOHN L. KEYNES

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*Economics, Science, and Production: Science as a Politico-Economic Factor of Production.* By Boris Monsaroff. New York: Vantage Press, Inc., 1958. Pp. 196, \$3.00.

The author has set for himself a difficult assignment, namely, to acquaint scientists with economic theories and policies and to prove simultaneously to economists that their blatant disregard of science as an independent factor of production introduces fallacies into their explanations of economic phenomena. To accomplish successfully either of these assignments would tax the ingenuity of any ordinary scholar; to achieve success in both within the short compass of 196 pages is well-nigh impossible. As would be expected, an interesting but curiously uneven book emerges in which naiveté and error vie with sophistication and insight, a book in which the author achieves some success in introducing scientists to some of the main streams of economic thought but fails to convince professional economists of the validity of his charge.

In the introductory three chapters, Monsaroff discusses briefly the traditional three productive factors—land, labor, and capital—and insists that science, which he identifies vaguely with stored knowledge, be treated as an independent factor since it, like the other three, creates values. He claims that such a step will alter materially accepted economic concepts and theories and produce significant changes in economic policies. The remaining chapters attempt to substantiate this charge by a cursory investigation of economic theories and policies, mostly drawn from the past, regarding value and price, money, business cycles, international trade, and socio-political organization of the social economy.

The author holds to the belief that science will influence economic thinking only if afforded equal status with the traditional productive factors. Only then will economics come to grips with the problems of dynamic change arising out of advancing scientific knowledge. But this position ignores the fact that economic theorizing has always provided a place for science, not as an independent factor but as a fundamental determinant of the technological conditions of production. And as the tempo of scientific advance has accelerated and produced changes in production functions, economists have become increasingly preoccupied with the important consequences of these changes, e.g., changing market structures and practices, shifting demand and cost functions, changing rates of economic growth and degrees of instability. From their studies of these consequences have emerged new and improved economic theories.

With few exceptions, the author ignores these theoretical advances. Instead, he is content to attack economic theories and policies which have either been long outdated by the swift advance of economic theory or to refer vaguely to the sterile features of the theories of "those economists." Again with few exceptions, the advances in economic theories and policies which the author foresees if economists accept science as a factor

have already been made by economists handling science in the traditional fashion.

This reviewer is sympathetic to the idea of closer collaboration between physical and social scientists but fails to understand how Monsaroff's treatment of science would produce a significant advance in economic theorizing.

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University of Maryland  
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*From Colony to World Power, A History of The United States.* By William Albert Hamm. (new edition). Boston: D. C. Heath and Company, 1957. 896 pp., maps. \$4.80.

Co-author of *The American Story*, William A. Hamm, in this revised edition of a popular high school textbook, continues the emphasis previously established in striking a balance between political history and the other factors, social, economic, and philosophical that are the necessary concomitants of history teaching as it presently is conceived.

Today more than ever high school history courses should offer a social and cultural record—as well as the political story—of the transplanting of European institutions to American soil and the consequent modification of this Old World heritage into that pattern which is conventionally called the "American way of life." International events and relations are likewise a necessary ingredient for the proper development of appreciation for, and interest in, horizons which have recently become as wide as the world itself.

*From Colony to World Power* presents a well-ordered survey of national and international events up to the present and provides an excellent background for understanding contemporary scenes. Domestic problems and issues are related in perspective with their international counterparts and the handling of "foreign policy" is especially objective.

The book is enlivened by a dozen maps, graphs, and drawings in color. The draw-

ings, by David and Lolita Glanahan, are unusually attractive and certainly add to the utility of *From Colony to World Power*. A Teacher's Manual and Activities Notebook, which accompany the text, may be secured by those desiring such aids.

KENNETH V. LOTTICK

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#### ARTICLES

"France Starts Over," by Ernest O. Hauser. *Saturday Evening Post*, November 15, 1958.

"Six Month March of De Gaulle," *New York Times Magazine*, December 7, 1958.

"Highlights of the National Council for the Social Studies Convention," by Paul Todd, *Civic Leader*, January 5, 1959.

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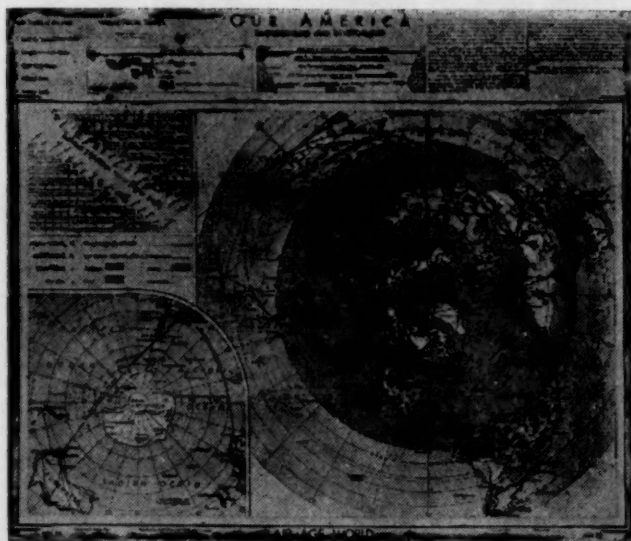
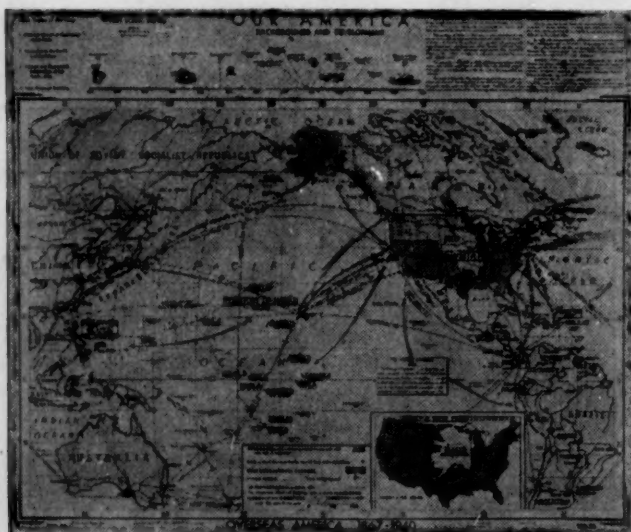
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